Loves Revenge.

VVHEREIN IS BRIEFLY SHEWED FROM THE HISTORIE OF the holy Scripture, the rising, grouth, and finall fall of the *Man of Sinne*; with the long and continuall strife betwixt the two Seeds, how they have, from time to time, sought to disinherite each other: and how that *Christ*, by his righteous life, and long sufferings, in the end shall get the victory, and justly revenge himself upon his adversarie.

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Omnia vincit amor, &c.

BIBLIOTHECA BODLEIANA

By *Ios. Speed.*

HABAK. 1. 5. ACT. 13. 41.

Behold, ye despisers, and wonder, and vanish away: for I work a work in your daies, a work which ye shall not believe, if a man should declare it you.

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The Preface.

WHen darkneſſe is ſuppreſt by light,
That nights black ſhadows ſhun the day;
True faith doth give the ſoul clear ſight,
To ſee and finde the living way.

Then muſt proud Death give place to Life,
In vain it is his ſtrength to try;
For Hope will end that deadly ſtrife
And ſwallow Death in victory.

And Errour muſt acknowledge Truth,
For all his fierce and cruell rage;
For Loue hath threatned him in youth,
And will not ſpare him in his age.

When Faith hath light for to diſcerne,
And Hope can hold in ſtorm and rain:
If Love be there to guid the ſtern,
The wiſhed ſhore they ſhall attain:

No travell can unfruitfull prove,
When Faith, & Hope, do work by Love.

When unbelief is beaten down,
And Faith hath got the upper hand;
Then light doth shew true faith her crown,
Which she shall have, if she do stand.

And then despair of force must flie,
In vain it is if she contend:
For life will give Hope victory,
If she continue to the end.

And hatred must of force depart,
And give true Love free place to dwell:
For truth will give Love true desert,
And hatred due reward in hell.

Light is the glance of Faiths clear sight,
Life is the crown which Hope requires:
Truth is the guide which leads both right,
Through Love to finish their desires:
Where Light, and Life, and Truth agree,
Faith, Hope, and Love make unitie.

I. S.

To the Reader.

LEt prejudice be laid aside,
Christian Reader, in thy reading:
Let love unfained be thy guide,
Thy thoughts to equall judgement leading.
The labour and the charge is mine,
I wish the profit may be thine.

To think that I should all men please,
All men would think such thoughts were vain,
Esteeming it a fools disease,
Arising from an idle brain:
That labour which I here bestow,
Is but to pay the debt I owe,

Unto my Countrey, and my Friends,
And all which do professe Christs name;
In him our faith begins, and ends,
By him we hope to purchase fame:
If then our love be like to his,
We all shall see him as he is.

If any thing displeaseth thee,
When thou my Faith and hope dost prove:

Yet fasten malice to that tree,
On which she once did murder love:
And break in twain that Serpents head,
For love shall reigne, when hate is dead.

I seek to trouble no mans minde,
Nor yet to give offence to any:
Yet dare not hide, nor leave behind:
That good which may redound to many.
Whereat if any kick or hinch,
Were he not gauld, he should not winch.

The mark whereat I chiefly aim,
Is to unfould the fraud of sinne:
What rightes and titles he doth claim.
The evill daies that we live in:
Our present danger, his desire,
To bring us to eternall fire.

If then by chance I hit the mark,
At which my bow is holy bent:
Or if I misse this subtle Clark,
Tis but one headlesse arow spent:
Yet hit, or misse, thus much I know,
The blinde by chance may kill a Crow.

I. S.

The Authors Faith.

I Do believe in God alone,
Whose love doth passe all breadth & length:
And do relie on other none,
To make the arm of flesh my strength:
My faith is such, not to remove,
Such is my Hope, such is my Love.

He is the onely Lord of lords,
A King of mighty strength and fame,
His Majesty with truth accords,
And great *Iehovah* is his name:
The first, the last, the totall summe,
Which is, which was, which is to come.

He is the God of Israel.
Their root and generation:
The vanquisher of Death, and Hell,
The horn of our salvation:
Before whose throne all flesh shall come,
The wicked to their finall doom.

Then why should I fear mortall man,
Whose breath within his nostrills lies?
His life for length is but a span,
Although his malice never dies:
My body he may keep in thrall,
But cannot hurt my soul at all.

Let cursed *Cain* then fret and rage,
And wicked *Lamech* boast his fill:
Let scoffing *Ham* come on the stage,
Let bloudy *Nimrod* work his will:
Let *Babels* Tow'r, through *Satans* pride,
Be once again re-edifi'd.

Let *Pharaoh* with his hoast pursue,
Let *Amaleck* stand in the way:
Let *Og* and *Sihons* hatefull crue,
Their bloudy banners still display:
Let proud *Goliah's* hellish cry,
The God of Israel defie.

Let *Balaam* lay a stumbling block,
Let *Rabshecah* come railing down:
Let dogged *Doeg* accuse Christs flock,
Let *Shemei* curse, let *Nabal* frown:
Let Philistines their battells pitch;
Let *Saul* ask counsell of a Witch,

Let the ten tribes of Israel,
Give eare to *Ieroboam's* call,
Let *Ahab* marry *Iesabel*,
And build an altar unto *Baal*:
Let *Baals* Priests cry till heart doth break,
Their God can neither hear nor speak.

Let

Let *Nebuchadnezzar* pour out
His thundring threats, rage, and revile,
Let *Baltazar* his drunken rout,
The veſſells of the Lord defile.
Let haughtie *Hamans* pride bewray
His hatefull thoughts to *Mordekay*.

Antiochus, that wicked roor,
Let him run on his wretched race:
To waſte and trample under foot,
Gods Temple, and his dwelling place.
Let *Holofernes* rule and ſway,
Till *Iudith* take his head away.

Let *Samballat* the Horonite,
With all his curſed crue accord,
To race, to ſack, to vanquiſh quite
The walls and building of the Lord.
Let men conſpire with malice fraught,
Yet ſhall their counſells come to nought.

Let cruell *Herod* ſtill aſſail,
The tender infants for to ſlay,
Let Scribes and Phariſees prevail,
Give *Iudas* money to betray.
My faith is fixt on him above,
So is my hope, ſo is my love.

His waies are right, his judgements juſt,
His mercy alwaies firm and ſure,
To ſuch as on his goodneſſe truſt,
And ſtedfaſt to the end endure.
He giveth all men life and breath,
And grieveth at the ſinners death.

He did admoniſh wretched *Cain*,
To leave his wicked enterpriſe :
Suffer (ſaid he) not ſinne to reigne.
Leaſt *Abels* bloud for vengeance cries.
Abandon wrath, ther's grace in ſtore,
If not, lo ſinne is at thy door.

And when he ſaw, and well perceiv'd.
All fleſh corrupting of their waies,
His ſpirit ſtrove, his ſoul was griev'd,
Contain'd his wrath yet many daies :
Had true repentance there been found.
The world had ſur'ly not been drown'd.

When *Sodom* and *Gomorahs* cries,
Aſcended up unto his throne,
Yet was there mercy in his eyes,
He would have ſaved them each one :
Could he have found ſome godly men.
He would have ſpar'd them all for ten,

But *Cain*, which was through malice led,
Quite to renounce his chiefeſt good,
Did in his wicked collar ſhed,
His brother *Abels* guiltleſſe bloud :
And wrath, commixt with deadly hate.
Brought *Cain* to be a Runagate.

And boaſting *Lamech* could not ſcape,
Which in his heart a man would ſlaie,
The wicked world for filthy rape,
Was drown'd, and taken all away.
And *Ham*, which in the Ark was nurſt,
Was after for his ſinne accurſt.

And *Nimrod* was not quite forgot,
Which hunted ſonnes of *Shem* away.
The wicked ones which vexed *Lot*,
The Lord at length did them repay,
They ſuffer for their foul deſire,
The vengeance of eternall fire.

And *Pharaoh* with his hoaſt was drown'd.
The waters ouerwhelm'd them all,
When Iſrael did finde drie ground,
And paſſed through both great and ſmall.
Thus can the Lord, from Satans rage,
Preſerve his own from age to age.

For *Amalech* was rooted out,
And *Sihon* was caſt headlong down.
And mighty Og in battell ſtout.
Was diſpoſſeſſed of his Crown.
And proud *Goliah*, wicked bred,
Returned back without his head.

When *Balaam* came at *Balakes* call,
To bring his wickedneſſe to paſſe,
To work the means of Iſr'els fall,
He was rebuked by his Aſſe.
And *Aſſhurs* king could not prevail,
Though *Rabſhecah* ceas't not to rail,

Doeg, *Shemey*, *Nabal*, and the reſt,
Vilde inſtruments of Satans rage,
Whoſe mindes with malice be poſſeſt,
Quite to ſupplant Gods heritage,
With *Dives* ſhall in flaming fire.
Receive their due deſerved hire.

And Israels anointed King
Saul, did himself of grace deprive,
Sinne struck him with a mortall sting,
For sparing *Amalec* alive.
His heart and hand was wholly bent,
To persecute the innocent.

And *Ieroboam* could not stand,
Because he was a wicked man,
God struck him with a with'red hand,
When he did sacrifice at *Dan*.
For money he wrought many evills,
Made Priests, which sacrific'd to Devills.

And *Ahab* wicked imp of hell,
Which built an altar unto *Ball*,
Was rooted out with *Iesabel*,
None left to pisse against a wall.
For in that place where *Naboth* stood,
The dogs lick't up the Tyrants bloud.

And *Nebuchadnezzar* for pride,
Was metamorpos'd to a beast.
And *Baltazar*, whom lust did guide,
Received judgement at his feast,
A hand prescribing on the wall,
His overthrow before them all.

And haughty *Hamans* sudden fall,
Whose thoughts all good men did deride,
May be a president to all,
Whose mindes be puffed up with pride,
That Gallows did his malice slay,
Which he set up for *Mordecay*,

Antiochus, that wicked root,
Which did Ierusalem deface,
And trode Gods Temple under foot,
And set an idoll in the place;
God did him strange diseases send,
And brought him to a fearfull end.

And Sanballat must taste wraths cup,
For his proclaiming up and down.
That such as build Gods Temple up,
Be rebells to their King, and Crown;
And Holofernes on his bed,
Must pay his ransome with his head.

And cruell Herod was accurst,
That he the tender Iusants smote;
And Iudas for his treason burst,
Which never more shall be forgot.
And Christs dear bloud still vengeance cries,
Vpon the Scribes and Pharisees.

Behold and see what hath been past,
How sinne hath raged from his birth;
Such was the first, such is the last,
There is no new thing on the earth.
Yet can no storm nor tempest move,
True Faith, firm Hope, and constant Love.

Ioshuah Speed.

Loves Revenge.

Wherein is briefly shewed from the history of the Holy Scripture, the rising, growth, and finall fall of the man of sinne; with the long and continuall strife betwixt the two Seeds.

THe Serpent which did first begin
The powers of mans soul to draw,
To separate himself through sinne
From God, by breaking of his law;
Having by craft our Parents slain,
Did Tyrant-like begin to reigne.

For man did lose his first renown,
The world through justice to maintain:
Sinne swaies his scepter, wears his crown,
And by injustice now doth reigne;
And will do still both far and near,
Vntill the righteous Iudge appear.

For man could now no man acquit,
Which was a breaker of Gods law;
Nor any man condemne by right,
And not himself to judgement draw:
For man by sinne once overthrown,
Then judging sin, condemnes his own.

This was the Serpents subtle bait,
Which did unto mans crown aspire,
To draw the woman by deceit,
To win her man to his desire;
That he might in his first-born *Cain*,
Begin and end his wicked reigne.

This Viper bred in Paradice,
No sooner born, but instantly
Drew *Adam* unto sinne and vice,
By changing truth into a lye:
And *Adam* caught in Satans gyn,
Became a bondslave under sinne.

By hearing, *Evah* was deceiv'd,
By seeing, *Evah* was beguilde,
By tasting, *Evah* hath conceiv'd
This man of sinne, that cursed childe:
By taking in the Serpents breath,
Lust brought forth sin, sin brought forth death.

Earc

Eare, eye, foot, hand, lips, tongue and all,
Did band themſelves againſt Gods law,
To work mans ruine by his fall,
And man through ſin to judgement draw:
Thus was man brought in Satans thrall,
Eare, eye, foot, hand, lips, tongue & all.

But God, whoſe love doth far exceed
The fraud and malice of the Devill,
Did then make known his truth decreed,
To raiſe man out this lake of evill,
To quicken him which then lay dead,
And break in twain the Serpents head.

But *Adam*, which could not diſcerne
Twixt good and evill but through ſinne,
Muſt now another leſſon learne,
By grace to ſeek, by faith to win
That crown of glory, joy, and bliſſe,
Which he had loſt for him and his.

For he, which once was lord of all,
Had ſole command, did rule and ſway,
Muſt now attend an others call,
Another rule, and he obey:
For he once lending ſinne his eare,
Muſt now for ſin, ſins burthen beare,

And with a ſad and heavy heart,
No vows nor prayers might avail,
Out of the Paradice depart,
His ſinfull act there to bewail,
His mother Earth to plow and furrow,
And ſweating eat the bread of ſorrow.

And with his poore diſtreſſed wife,
Our mother *Evah* (firſt miſled)
Excluded from the tree of life,
whereof before they might have fed:
Their firſt neglect of Gods free grace,
Loſt them the freedome of that place.

For now the way was full of fear,
No entring in but by the ſword;
The Cherubims ſtood Centre there,
That none might paſſe without the *Word*;
Which word is *Chriſt*, who on the Croſſe
Muſt pay mans debt, redeem his loſſe.

Then *Adam* having known his wife,
In time brought forth her firſt-born *Cain*.
Next *Abel*, whoſe unſpotted life,
Did ſhew his life which muſt be ſlain;
And by his death and bloud then ſpild,
Declare his death which ſince was kild.

But *Cain*, who in the flower of youth,
The supream power did obtain,
To judge with equitie and truth,
And by true justice for to reigne;
And by the vertue of his birth,
To be sole ruler of the earth.

In time true justice did pervert,
And was to wickednesse inclinde;
The Serpent did possesse his heart,
And made his eyes, through malice, blinde:
He which by sinne gave *Adam* sight,
By sinne extinguish't *Cains* true light.

When he by offering did finde
That God no persons did respect,
But look't unto an humble minde,
A contrite heart, the proud reject,
Then was his countenance cast down,
And on his brother gan to frown.

For then the Serpent did beget
Strong jealousie within his brest,
A fire which made him rage and fret,
That he could have no peace nor rest,
No love could his desires further,
But foul revenge, and cruell murther.

And thus distracted, trembling fear
Benumb'd his senses, made him doubt.
The Serpent rounds him in the eare,
Thy brother seeks to root thee out,
To get thy throne, and sit on hie,
Cain cannot live, lest *Abel* die.

Though thou by birth art first in place,
God hath elected him to reigne.;
Thou art already in disgrace.
Tis *Abel* now, no longer *Cain*:
Though *Cain* by birth the crown inherite,
The crown depends on *Abels* merit.

While jealousie and ill surmise,
False witnesse-bearers thus complain'd,
Disdainfull wrath call'd an Assise,
Poore *Abel* must be now araign'd,
Revenge is judge, bloud, bloud *Cain* cries,
Till murther clos'd up *Abels* eies.

Thus wicked *Cain* through malice led,
The Serpents instruments to use,
To strike the nail upon the head,
His guiltlesse brother to accuse,
Who judging him throuh hate to die;
Condemn'd himselfe eternally.

But *Abel* though unjustly did
Receive sinnes just reward from *Cain*;
Yet doth his life in Christ lie hid,
And shall with Christ appeare again,
Cains foul injustice to relate,
And justly punish *Cain* for hate.

Now sounds an eccho in mine eares,
Rebounding from sad *Adams* cries;
Me thinks I see a floud of teares,
Run gushing out from *Evahs* eies:
She mourns for *Abel*, he for *Cain*,
Each one wails one, both weep for twain.

What stony heart would not relent,
To think on this distressed pair;
Whose teares, whose groans at this event,
Did dew the earth, did pierce the aire:
Yet helplesse still, all was in vain,
One sonne was curst, the other slain.

Oh, *Cain* (quoth he) renowned fair,
My first-born *Cain*, and onely might.
No, no, (quoth she) tis vertues heir,
Abel my sonne, and souls delight:
For *Cain* doth live, 'twas *Abel* bled;
Nay, *Abel* lives, but *Cain* is dead.

Doth *Abel* live, quoth mournfull *Eve*,
Yes, *Abel* lives, weep not in vain;
Do thou no more for *Abel* grieve,
But let us both lament for *Cain*;
For he though dead still lives to dye,
yet living dead eternally.

Wher's *Abel* then my onely joy?
And doth he still possesse the light?
Oh, let me see that lovely Boy,
Hide him no longer from my sight.
Doth *Abel* live? Ile cease to crie;
Is *Abel* dead? let *Evah* die.

Peace foolish woman, weep no more
For *Abels* losse; thy sonne is blest:
And is arived at the shore
Of perfect joy, eternall rest.
To mourn for *Abel* is in vain,
For *Abels* losse is *Evahs* gain.

But *Cain*, Oh *Cain*, my first-born *Cain*,
Beginning of my royall Race;
Oh, let mine eies gush out amain,
To think on thy distressed case:
E're while a Lord, a Prince of state,
And now a vagrant Runagate.

That Viper which *Eve* once did bear,
And made me father him unknown,
Which with ſinnes dart and bloudy ſpear,
Did ſtricke me dead to get my crown,
Hath *Cain* by ſinnes allurements won,
My firſt-born *Cain*, his firſt-born ſonne.

Where ſhall I ſeek relieffor *Cain*?
His fact can no way be excus'd:
If of the Lord, it is in vain,
His loving counſell he refus'd.
Nor dares he come before his face
Himſelfe, to ſeek, or ſue for grace.

Oh, where ſhall *Cain* finde reſt or peace?
Anguiſh and fear do him purſue?
The earth denies him her encreaſe,
The heav'ns refuſe to give him dew.
Guilt and deſpair ring murders knell,
Wrath and revenge drive *Cain* to hell.

His brothers bloud is not yet drie,
If on the earth he fix his eies:
If then his thoughts aſcend on hie,
There *Abels* bloud for vengeance cries.
Thus did *Cain* Gods diſpleaſure win,
And thus tormented live for ſinne.

Thus *Adam* ſpent his daies in grief,
And *Evahs* ſorrows were not done,
Till God did ſend them both relief,
And gave to *Eve* another ſonne,
In place of *Abel* which was ſlain,
And ſeparated him from *Cain*.

His name was *Sheth*, which *Evah* bare,
To be a holy nation,
Gods truth and juſtice to declare,
Gods ſonne by imputation,
By *Abels* bloud from death ſet free,
As *Adam* was, even ſo was he.

And unto *Sheth* was *Enoch* born,
Succeeding in that godly race;
Gods holy temple to adorn,
And beautifie his holy place:
For to ſet forth his worthy fame,
And magnifie his holy name.

But *Cain* then deſtitute of grace,
Excluded from the face of God,
Muſt ſeek another dwelling place;
Who went into the land of Nod,
To ſpend his daies, and weary life,
And there did *Cain* firſt know his wife.

Who unto *Cain* a ſonne did beare,
Henoch by name, ſo was he call'd:
Then did he ſoone erect and reare
A Citie ſtrong and well bewall'd:
For his defence he built the ſame,
And call'd it by his firſt bornes name.

Then when the Lord had ſeparated
The good from bad, the wheat from tares;
And had the Serpents ſtrength abated,
And freed his Church from Tyrants fears:
He led her by his Holy Spirit,
By faith to win, by love to merit.

He took her to his wedded wife,
He freed her from that wicked Elf;
In *Abel* he laid down his life,
To purchaſe her unto himſelf:
That none could part with wicked hands
What God had knit through wedlocks bands.

Then did the Serpent change his hue,
New miſchief on her head to heap,
Another poyſon'd drink to brue,
To caſt her in a deadly ſleep:
Where love doth beare the greateſt venter,
There murder hath no place to enter.

For now he doth begin afresh,
And labours with all might and main,
To change the spirit into flesh,
And bring her under sinne again;
Defiling of the lawfull bed,
To rend the body from the head.

For he which led *Cain* unto wrath,
And laid his honour in the dust,
Brought her into the sinfull path
Of fond desire, and fleshly lust,
wherein she walked without fear,
Till she was catch't in beauties snare.

He set mens daughters fore their eies,
Inticing beauty made them paires;
By his inchanting sorceries,
Gods sonnes became the Devils heyres:
Christs spouse made drunk with harlots wine,
Became the Serpents Concubine,

Then he which first accused *Cain*
Of cruell murder, pleaded right;
Did call for justice once again,
Gainst wedlocks breach through sins delight.
This Queen (quoth he) is void of grace,
She plaies the Harlot fore thy face.

Why doſt thou ſuffer her ſo long?
Shall juſtice now no more have place?
This is a plain and open wrong,
This is a great and foul diſgrace,
Who ſo commits adultery,
Is by the law condemn'd to die.

Take vengeace then and do not ſtay,
Let juſtice be no longer ſlack't;
Much danger lurketh in delay,
Reprove the ſinne, condemne the fact;
Reward her for her fleſhly luſt,
So ſhall I know that God is juſt,

She hath defil'd her lawfull bed,
The band is broke, the knot unknit,
The body parted from the head,
And fall'n into the ſtinking pit
Of fleſhly luſt, and foul deſire,
Where ſhe lies wallowing in the mire.

No man may part what God doth joyne,
Without tranſgreſſing of his law:
What God doth part none may combine,
And not himſelf to judgement draw:
Yet hath ſhe rent what God had joyn'd,
What God did part, ſhe hath combin'd.

Doſt thou not yet begin to frown?
She hath conceived Gyants ſeed:
Her children ſeek for worlds renown,
Such monſters doth this Harlot breed;
Thy lowly geſture they diſdain,
For vertue dies, and ſinne doth reigne.

Thus ceaſt he not for to complain,
But calls for juſtice now afreſh:
Then, quoth the Lord, I ſtrive in vain
With mortall man; he is but fleſh:
Yet will I croſſe his wicked waies,
By ſhortning of his ſinfull daies.

Oh, now I ſee mans heart and minde,
And all his thoughts to miſchief bent:
Oh, love can be no longer blinde;
My ſoul doth grieve, I do repent
That I made man upon the earth,
His waies are evill from his birth.

Oh, now I ſee they do diſdain
My loving counſell to embrace;
My bloud, I ſee, is ſpent in vain,
For they be deſtitute of grace:
They are by ſinnes allurements led,
As ſeeing, blinde; and living, dead.

Now

Now wrath is seated in my breast,
I will with man no longer strive,
But will destroy both man and beast,
Ile leave no fowl, nor worm alive:
What on the earth doth creep and move,
Shall now my wrath & vengeance prove.

All are corrupted in their waies,
The earth is full of cruelty;
Therefore I will cut off their daies,
All what doth live and breathe, shall die:
One onely *Noe*, just and upright,
Hath grace and favour in my sight.

He and his family shall live,
Eight souls in number will I save:
But to the rest strong vengeance give;
Sinne calls for justice: sinne shall have
Sinnes just reward, sinne to confound,
When all the world, for sin, is drown'd.

And thus the Serpent which had slain
Mankinde through sinne, even at the first;
Who when he saw them live again,
Through faith in Christ, and he was curst,
Was then to further malice bent,
That he Gods grace could not prevent.

For now he laid his plot more ſure,
To ſtrike the nail upon the head,
Man firſt from grace for to allure,
And there through ſin to ſtrike him dead;
Then hold him ſnared in this gyn,
Till juſtice had rewarded ſinne.

And thus he wrought his vile intent,
Mans nature being weak and frail,
To hould him back for to repent,
Leſt grace and mercy ſhould prevail,
And keep him in ſinnes fetters bound,
Till all the world for ſin was drown'd.

Yet ſtill he had a futher mark,
Man was not from his malice freed;
By ſtealth he crept into the Ark,
There to preſerve his wicked ſeed:
Who comming forth was curſt by name,
For laughing at his fathers ſhame.

The world again grown to his flower,
The people one, all had one ſpeech,
Did ſoon deviſe to build a tower,
Whoſe top unto the heav'ns ſhould reach,
To keep them from the waters rage,
Which had deſtroy'd the former age.

The Lord awaking at this ſound,
To croſſe them in their proud intent,
Their languag e did forthwith confound;
One knew not what another meant:
And ſcattred them both far and near
Vpon the earth, as doth appear.

Then from *Shems* race he did make choiſe
Of *Abram*, to inherite all;
Who did give eare unto his voice,
And did attend upon his call:
His wife was *Sarah*, meek and milde,
But ſhe was barren, had no childe.

His kindred, and his fathers houſe
He did forſake, and God obey:
And with his dear and loving Spouſe,
His countrey leave, and took his way,
Vnto a land to ſeek his chance,
Where he had no inheritance.

With him God made a covenant,
Which Devill, death, nor hell could ſever:
The Serpents malice to adant,
He gave by covenant for ever,
To him, and to his ſeed alone,
That land where ſin had plac't his throne.

When he was come at Gods command,
And did behold before his face,
A pleasant and a fruitfull land,
Which God had giv'n unto his race:
God did his promise then renue,
And he believe that God was true.

The Serpent then was full of grief,
For then he knew, and did not doubt,
Gods promise, *Abrahams* belief,
Did both conspire to root him out;
Therefore did ponder in his minde,
Some other issue for to finde.

To strive (quoth he) is all in vain,
No power can withstand Gods might:
To go to God and there complain,
Will not avail, I have no right.
What God hath spoken will ensue,
Abram is just, and God is true.

My land is gone, my crown is lost,
And I almost driv'n to despair:
I will go haunt the womans ghost,
And be her sonne, and *Abrams* heir:
So shall it stand what God decreed,
And I still reigne in *Abrams* seed.

Have I not *Evah* once deceiv'd,
Before her *Adam* she had known,
Which brought forth sin, through lust conceiv'd,
And *Adam* took him for his own:
Why then not *Sarah* be beguilde,
By mothering of *Hagars* childe.

Ile once again put on sinnes mask,
Wherein Gods handmaid I misled;
And *Abrams* wife Ile take to task,
And her unto my fancy wed:
Thus like a stout and bold-fac't woer,
This wily Serpent went unto her.

Sarah (quoth he) princee *Abrams* wife,
Beauties prime flower, lovely dame,
Whose vertues, whose unspotted life,
Have merited eternall fame,
Shall beauty, vertue, chastitie,
In *Sarah* live, with *Sarah* die?

Thy man, a Prince of high renown,
Who with his bow, his sword, and spear,
Four Kings at once threw headlong down,
And holds the world in servile fear,
Shall vertue, valour, honours right,
Obscured lie in darksome night.

Thy wealth and ſubſtance hath no end
Of corn and cattle thou haſt ſtore:
No ſervants wanting to attend,
Yet God doth ſtill increaſe the more:
And yet, alas, this princely paire,
Live deſtitute ſtill of an heire.

This pleaſant land, and fertile ground,
Which thou doſt ſee before thy face,
With milk and hony to abound,
Which God hath giv'n to *Abrams* race,
Muſt ſtay with *Chams* poſterity,
If bleſſed *Abram* ſeedleſſe die.

Be thou no longer then miſled
By *Abrams* faith, all is in vain,
Abram is old, thy wombe is dead,
What hope is there a childe to gain?
Reaſon doth ſhew without diſpute,
A barren womb can yeeld no fruit.

Then be not ſlack, do not refuſe,
Let not Gods promiſe be in vain;
For God doth give, but man muſt uſe
The means whereby for to attain;
Take counſell then and be not nice,
Be ruled once by my advice.

For thou art old, thy womb decai'd,
And haſt been barren all thy life:
Take *Hagar* thy Ægyptian maid,
Give her to *Abram* for a wife,
For ſhe is young and fit to breed,
By her may *Abram* have a ſeed.

Theſe words did ſound well in her eares,
And ſhe forthwith to end this ſtrife,
And to avoid all further fears,
Gave *Abram Hagar* to a wife:
And herein *Sarah* was beguilde,
Thus coveting to have a childe.

For *Abram* did obey her voice,
Went in to *Hager*, ſhe conceive:
He was content with *Sarahs* choiſe,
For he did ſtedfaſtly believe.
God would not fail in time of need,
To raiſe him up a holy ſeed.

When *Hager* found her ſelf with childe,
She preſently gan to diſdain
Sarah her Miſtriſſe, meek and milde,
Who unto *Abram* did complain;
I put my handmaid in my place,
And now ſhe holds me in diſgrace.

Quoth *Abram* then, to end this ſtrife,
Peace loving *Sarah*, I am thine:
Thou art my ſpouſe, and lawfull wife,
And *Hagar* but my concubine:
Thy maid is bound, but thou art free,
Do with thy maid what pleaſeth thee.

Then *Sarah* did rebuke her maid,
for her diſdain and haughtineſſe;
And *Hagar* being ſore afraid,
Did flie into the wilderneſſe:
Where ſitting by a fountain fair,
An Angel found her in deſpair.

Hagar (quoth he) what makes thee cry?
How art thou come into this place?
My Dames diſpleaſure made me flie,
(Quoth ſhe) I dare not ſee her face.
Return (quoth he) remove this blame,
Submit thy ſelf unto thy Dame.

Thou art with childe, and from this birth
I will encreaſe and multiply
Thy ſeed to overſpread the earth,
Like as the ſtars do fill the skie
For multitude ſo infinite,
That none ſhall number them aright.

To *Abram* thou a ſonne ſhalt beare
Amongſt his brethren he ſhall dwell:
He ſhall be wilde and full of haire,
He ſhall be called *Iſhmael*:
The courſe and tenor of his life,
Shall be to live in hate and ſtrife.

When *Hagar* brought forth *Abrams* ſonne,
The Serpent did begin to vaunt,
The day is got, the field is won,
(Quoth he) this is Gods covenant:
Though *Cham* may here no longer dwell,
Yet I ſhall reigne in *Iſhmael*.

But *Abram* being full of yeares,
They were in number ninety nine,
The Lord again to him appears,
I am the God of thee and thine:
(Quoth he) thou art my ſole delight,
Walk thou before me, be upright.

With thee Ile make a covenant,
VVith thee, I ſay, with thee alone,
Thy ſeed ſhall be inheritant,
VVithin this land, and other none:
Yea, thou ſhalt many nations breed,
And kings ſhall from thy loyns proceed.

Thou ſhalt be called *Abraham*,
And *Sarah* be thy Spouſes name,
Which ſhall bring forth that bleſſed Lamb,
At leaſt, the ſhadow of the ſame.
For *Sarah* hath the bleſſing won,
She ſhall conceive and beare a ſonne.

Then *Abraham* fell on his face,
And laughing ſaid within his heart,
I have almoſt run out my race,
Am almoſt ready to depart.
An hundred years have ſpent in care,
My wife ten leſſe, ſhall ſhe now beare?

Quoth *Abraham* then at the length,
Let *Iſhmael* live in thy ſight,
He is the firſt-born of my ſtrength,
Let him not loſe his lawfull right:
He is as yet my onely ſonne,
I ſay no more, thy will be done.

Then quoth the Lord, I heare thy cry,
Concerning *Iſhmaels* firſt birth;
I will increaſe and multiply,
And make him fruitfull on the earth;
Do thou not languiſh, faint, nor fret,
Twelve Princes ſhall thy ſonne beget.

But will eſtabliſh my decree,
My covenant ſhall firmely ſtand,
Which I before did make with thee,
When thou didſt leave thy native land.
In *Iſaac* will I plant my fear,
Which *Sarah* ſhall to *Abram* beare.

The Serpent then found little chance,
For now he plain and clearly ſaw
That Canaans inheritance,
Was giv'n by promiſe, not by law:
And neither craft, nor birth, nor merit,
Could make the handmaids ſon inherite.

Wherefore he grew much diſcontent,
Yet knew not where firſt to aſſault;
But like a Hound which loſt the ſent,
Run back again to finde the fault:
He did no time nor travell ſpare,
Thinking at length to kill the hare.

And while the game was yet afoot,
His firſt exploit that would not addle;
Now laies the axe unto the root,
To win the horſe or loſe the ſaddle.
He now did think to make all ſure,
To get this crown, and ſit ſecure.

For *Isaac* grown to yeares and ſtrength,
And *Abraham* through yeares decai'd;
He took to him a wife at length,
A vertuous, a godly maid,
Rebekah ſhe was cal'd by name,
A comely, ſweet, and lovely dame.

But ſhe was barren, could not breed,
VVhich cauſed her to mourn and grieve;
But *Isaac* praid to God for ſeed,
VVho ſoon was heard; ſhe did conceive,
Now, quoth the Serpent, Ile entombe
My ſelf within *Rebekahs* wombe.

I now have found that onely pair,
Though *Hagars* ſon could have no chance;
Rebekahs ſonne, and *Isaac's* heire,
Muſt have the ſole inheritance:
Then though *Rebekahs* womb ſhould burſt,
Yet will I ſtrive to be the firſt.

VVhen as *Rebekah* felt this ſtrife
VVithin her wombe, ſhe gan to muſe,
And almoſt weary of her life,
VVent to the Lord to know this news;
VVhat hath (quoth ſhe) my wombe poſſeſt,
That thus deprives me of my reſt?

Within thy wombe two nations
Are bred (quoth he) be not derided:
Two ſundry generations,
Shall out thy bowels be devided:
The greater ſhall for honour hunger,
Yet ſhall the elder ſerve the yonger.

VVhen ſhe came to deliverance,
Twins did appear, ſhe had a pair;
The firſt, born to inheritance,
VVas ragged, red, and rough with hair;
The yongeſt white, and ſmooth to feell,
VVho held his brother by the heel.

The Serpent now did nothing want,
He was no longer under awe,
For he was in the Covenant,
By birth, by promiſe, and by law:
By birth, by law, the land poſſeſſing,
By promiſe to obtain the bleſſing.

He which rebuked was at firſt,
That he our father had undone:
Then by the ſonne in *Cain* accurſt,
For hatefull murdring of the ſonne.
In *Ham* a treble curſe did merit,
For vexing of Gods holy Spirit.

Yet now he thought the field was won,
He from the curſe ſhould now be freed,
For he was *Iſaac's* lawfull ſonne,
And one of bleſſed *Abrams* ſeed:
The former curſe was all in vain,
He which did curſe, had bleſt again.

But now the ſtory to relate,
What time in time did bring to paſſe,
Theſe boyes grew up to mans eſtate,
Eſau a cunning Hunter was:
And in the field much time he ſpent;
Plain *Iacob* dwelling in a tent.

Eſau was *Iſaac's* onely boy,
He brought his father pleaſant meat:
But *Iacob* was *Rebekaes* joy,
His mothers love to him was great:
In him ſhe had her whole delight,
And kept him alwaies in her ſight.

Vpon a time it came to paſſe,
That *Eſau* weary, almoſt ſpent,
In great diſtreſſe through hunger was;
Who comming to his brothers tent,
Give me (quoth he) ſome broth & bread,
For I am faint, and almoſt dead.

Then *Jacob* thought he would requite
His brother for his former wrong,
That he by ſtrength had got his right,
When he was weak, and *Eſau* ſtrong.
Ile ſtrive quoth he yet once again,
Though he be rough, and I be plain.

I faint, I languiſh, I deſpaire;
Shut not thine eares unto my cry,
Quoth *Eſau* then, ſhall *Iſaac's* heire,
Through hunger periſh, fainting die?
What ſhall our father *Iſaac* ſay,
If *Jacob* do his firſt-born ſlay.

I do not ſeek to have thy life,
Nor ſhorten any of thy dayes,
I am not bent to hate nor ſtrife,
Quoth *Iacob* then, tis hunger ſlayes
Iſaac's firſt-born; ſo *Eſau* die,
Thou ſhouldſt provide ſo well as I.

That man doth kill, that will not ſave
A man from death, if in his power;
For God, I ſay, will mercy have,
Not cruelty for to devoure:
Quoth *Eſau* then, let mercy move,
And do not break the band of love.

Sell me thy birth-right then, quoth he,
And I will lave thy hungry ſoul;
But thou ſhalt ſweare twixt thee and me,
That it ſhall ſtand without controul:
Which being done, I then will ſave
Thy fainting body from the grave.

Then *Eſau*, with himſelf at ſtrife,
Began to reaſon in his minde;
Should I through hunger loſe my life,
VVhat comfort ſhould I therein finde?
To ſell my birth-right were a ſhame,
An endleſſe blemiſh to my name.

Should I refuſe for to conſent,
And yeeld unto my brothers will,
And periſh ſo through diſcontent?
The law which ſaies, *Thou ſhalt not kill*,
Would ſoon reprove this evill fact,
And judge it for a murdrous act.

Should I unto my brother give
My birth-right for a meſſe of broth,
I were unworthy for to live;
I ſhould exclude my ſelf by oath
From *Canaan*, the worlds delight,
Mine heritage by law and right.

Should *Esau*, *Isaac's* first-born die
VVithout his blessing? he would grieve:
Should he, through hungers cruelty,
Perish unblest? who should relieve
His dying soul in this distresse,
And bring him unto happinesse?

Two evills hold my soul in thrall,
I must choose one; Ile choose the least:
Lose life, I lose my land and all;
And more then that, shall die unblest:
To live is bad, to die is worse,
To lose a crown, and win a curse.

Should I not shun sharp hungers blow,
And seek my self for to defend,
How should my father *Isaac* know,
VVho brought his first-born to his end?
Ile sell my land, and hold my blisse,
For live, or die, the land is his.

And yet to live in this disgrace,
Is worse then languishing to die:
For where shall *Esau* finde a place
For him, and his posterity?
When *Jacob* is by oath possest,
For *Esau's* seed there is no rest.

Better had *Esau* been unborn,
And never to have seen the light,
Then thus to be with hunger torn,
And live or die to lose his right:
Oh, *Jacob*, heare thy brothers cry,
Give me some broath, I faint, I die.

Sell me thy birth-right, thou shalt have
Both bread and broth to save thy life;
But thou must yeeld to what I crave,
And by an oath must end this strife.
What hopes can *Esaus* birthright give,
If *Esau* die, and *Jacob* live?

Thus *Esau* was at length compel'd,
When he was weak, could hardly stand,
Through cruell hunger for to yeeld
Vnto his brothers full demand;
To sell, renounce, and binde by oath,
His birthright for a messe of broth.

But yet, alas, this was not all,
A greater wo was yet to come,
This but an entry to his fall,
A passage to his finall dome;
For now he lost laws right alone,
The promise lost, then all was gone.

As he grew up in yeares and ſtrength,
So did he grow in worlds delights,
And took to him two wives at length,
Both daughters of the Cananites;
Whereat *Rebekah* mourn'd and pin'd,
They were a grief to *Iſaac*'s minde.

But *Iſaac* waxing old and blinde,
His glaſſe then being almoſt run,
His firſt-born came into his minde,
He called for his eldeſt ſonne:
Let *Eſau* come, let him appear.
Father (quoth he) thy ſonne is here.

My ſonne, quoth *Iſaac*, I am old,
And almoſt ready to depart;
My firſt-born *Eſau* is enrold
Within the bowells of my heart:
Make haſte, my ſonne, and be not ſlow,
Take thou thy quiver and thy bow;

And get thee gone into the field,
Provide for me ſome pleaſant meat,
Such as the woods and forreſts yeeld,
Such as thy father loves to eate,
That I may feed, thou ſtanding by,
My ſoul may bleſſe thee fore I die.

Rebekah hearing what had past,
When *Esau* to the field was gone,
She called then in all the haste,
For *Iacob*, her beloved sonne;
Who letting other matters fall,
Attended on his mothers call.

Thy father hath sent *Esau* out,
With all his instruments, to hunt;
My sonne, quoth she, be bold and stout,
Thou must yet stand another brunt;
And I will be thy instrument,
Thy brothers blessings to prevent.

He that our mother *Eve* misled,
And did beget that wicked seed,
VVhich stroke our father *Adam* dead,
And made our brother *Abel* bleed,
And held mankinde in fetters bound,
Till God the world in justice dround.

Then did deride his fathers shame,
Almost brought *Sarah* to despair,
That vertuous and godly dame,
Distrusting how to have an heir:
And in my wombe did make such strife,
That I was weary of my life.

Shall

Shall he which was accurſt in *Cham*,
In *Hagars* ſonne was made a ſlave,
Be bleſt again in *Abraham*,
And in *Iſaac* the promiſe have?
Then will he ſtill himſelf advance,
In *Iacobs* true inheritance.

VVhile *Eſau* Veniſon doth kill,
Bring thou two kids out of the fold:
It ſhall miſſe of a womans will,
If he which then his birth-right ſold,
Loſe not his bleſſing now again,
And *Jacob* unto both attain.

I will provide thee dainty meat,
And thou ſhalt bring it unto him,
Such as his ſoul deſires to eate,
He cannot ſee, his eies be dim:
Stand thou but by while he doth feed,
Thou ſhalt be bleſt in *Eſau*'s ſtead.

Then *Iacob* to his mother ſaid,
My brother *Eſau* he is rough,
And I am ſmooth, therefore afraid,
With *Eſau*'s Heifer for to plough:
Though he be blinde, I ſtand in doubt,
That he will feel, and finde it out.

Thus doing, I may him provoke
Sharply to punish this offence;
And bring me under *Esau's* yoak,
A just reward and recompence
For such a fact; Nay, that is worse,
My blessing may turn to a curse.

My sonne (quoth she) be not afraid,
But hearken to thy mothers voice,
Thou onely do what I have said,
Out of the goats take thou the choise:
Bring me two kids, fat and well fed,
Then let the curse light on my head.

In all the haste then *Iacob* went,
And did his mothers minde fulfill,
His brother *Esau* to prevent:
He brought two kids and did them kill;
Rebekah, she made pleasant meat,
Even such as he did love to eate.

And to attain to her desire,
All other things then being done,
She took her eldest sonnes attire,
And put it on her yongest sonne;
The yong goats skins she then did take,
His neck and hands rough for to make.

Then ſhe did put into his hand,
That pleaſant meat which ſhe had dreſt;
Go thou (quoth ſhe) at my command,
And bring it him, thou ſhalt be bleſt.
When he came to his father near,
He ſaid, My father, I am here.

(Quoth *Iſaac* then) but who art thou?
Thy firſt-born *Eſau*, then (quoth he)
I bring thee pleaſant meat even now,
I have done as thou baddeſt me.
Ariſe and eate, father, tis I,
Give me thy bleſſing fore thou die.

Then *Iſaac* riſing from his bed,
Began again for to demand,
How is my ſonne ſo quickly ſped?
And who hath brought it to thy hand?
The Lord which thou doſt ſerve, quoth he;
And I have brought it unto thee.

Then half amazed, at the length,
His former doubt he did renue,
Art thou the firſt-born of my ſtrength?
Come, let me prove if it be true:
My firſt-born *Eſau* he is rough,
Let me but feell, it is enough.

As *Iacob* by his father ſtands,
He felt his ſonne, but found no choiſe:
Theſe are my firſt-born *Eſau*'s hands,
Quoth *Iſaac* then, but *Iacob*'s voice;
My firſt-born hath the bleſſing won,
My bleſſing light on thee my ſonne.

He ſcarce had uttered this ſpeech,
His tongue and lips did hardly reſt:
But fear had made another breach,
More doubts aroſe within his breaſt:
And pondring ſaid within his minde,
Iſaac is feeble, old, and blinde;

And therefore prone and apt to fail;
My ſonne doth for his bleſſing call,
Tis *Iacob*'s voice, ſhould he prevail,
My firſt born were diſmiſt of all.
But *Eſau*'s hands be rough with hair,
Then why ſhould *Iſaac* thus deſpair.

Iacob my ſonne no hunter is,
Nor knew that I his brother ſent
For Veniſon; and more then this,
He hath no hunting inſtrument;
No bow nor quiver he doth bear,
To ſhoot and kill the fallow Deer.

He

He knows not what my meaning is,
Nor that his father doth intend,
To give his honour and his bliſſe,
Vnto his firſt-born fore his end:
Who ſhould him then have hither ſent,
His brother *Eſau* to prevent?

Now ſonne, come give thy father meat.
But art thou *Eſau*? Yes, quoth he,
Then let thy aged father eat,
That he may bleſſe and honour thee.
He brought him bread, and fleſh, & wine,
Wherewith his father then did dine.

Then kiſſing of his ſonne, did ſmell
Eſau's field-garments in his noſe;
This ſtrife was ended, all was well,
Another witneſſe then aroſe,
Though *Iſaac*'s eare, did *Iacob* dread,
Yet noſe, and hand, for *Eſau* plead.

Wherefore ſhall *Iſaac* now delay?
Two witneſſes of force muſt ſtand:
Moſt voices carry it away;
Though eare accuſe, yet noſe, and hand,
Each one apart, and both as one,
Give witneſſe to my eldeſt ſonne.

Behold, my ſonne, thy pleaſant ſent
Is like the ſavour of a field,
Which God hath bleſt, the firmament
Shall give thee dew ; the earth ſhall yeeld
The firtill fatneſſe of the ground,
With corn & wine thou ſhalt abound.

Let pleople then thy ſervants be,
Nations bow under thy hand ;
Thymothers children honour thee,
Thy brethren be at thy command :
Who thee doth bleſſe, ſhall bleſſed be,
And curſed, who ſo curſeth thee.

This was no ſooner finiſhed,
And *Jacob* ſcarce gone out the place,
But *Iſaac*'s firſt-born, rough, and red,
Which was returned from the chaſe,
And had his Veniſon well dreſt,
Came to his father to be bleſt.

Who coming in, lift up his voice,
Father, quoth he, ariſe and eate,
For I have brought thee worthy choice
Of Veniſon, moſt dainty meat:
Tis pleaſant, ſweet, and ſavoury,
Oh bleſſe thy ſonne before thou die.

But who art thou which doſt appear,
Quoth *Iſaac* then, now all is done?
Eſau, thy firſt-born; father dear,
Riſe, eate, and bleſſe thy eldeſt ſonne.
I have fulfilled thy command,
And wait a bleſſing at thy hand.

Then *Iſaac* half-amazed ſtood,
His ſudden fear was wondrous great;
Wher's he which firſt came from the wood,
Quoth *Iſaac* then, and brought me meat?
Which hath his father thus poſſeſt,
I bleſſed him, he ſhall be bleſt.

When *Eſau* heard his father ſpeak,
And that his bleſſing thus was gone:
He wept as if his heart would break,
Shed bitter tears, did wail and mone;
And in his griefe and agony,
Bleſſe me, Oh father, he did cry.

Thou art deceiv'd ſo well as I,
My ſonne, quoth he, what ſhall I ſay?
Thy brother came with ſubtilty,
And hath thy bleſſing now away:
Thy brother *Iacob* he hath won
The bleſſing from my eldeſt ſonne.

Oh, cruell *Iacob*, thou didſt get,
And mad'ſt me yeeld to thee by oath,
When I was catch't in hungers net,
My birth-right for a meſſe of broth.
And now haſt by this ſubtle feat,
My bleſſing for a piece of meat.

Thus twiſe he hath deceived me,
Quoth *Eſau* then, he is the ſame,
For cruelty and ſubtilty,
Iacob may juſtly be his name.
Oh father, haſt thou now no more?
No bleſſing left for me in ſtore?

What bleſſing ſhall I thee afford?
Thou art in bondage, he is free;
I have made *Iacob Eſau*'s lord,
His bretheren his ſervants be.
With wheat and wine he ſhall abound,
And have the fatneſſe of the ground.

Thus were the Serpents projects ſpoil'd,
A paſſage to his finall fall;
And was at his own weapons foil'd,
At craft, at cruelty, and all:
And alwaies got, as truth doth ſhow,
Still thruſt for thruſt, & blow for blow.

But now the Serpent at a ſtand,
To mighty diſcontent did grow;
He now did fear a further brand,
He now did dread a greater blow:
This ſhade (quoth he) which here I finde,
Doth ſhew what ſubſtance is behinde.

For now I ſee that God doth bend
Himſelf to throw me headlong down;
And will effect it in the end,
He doth already gin to frown:
It is that ſeed which truth hath bred,
Which is ordain'd to break my head.

After that I was curſt in *Cham*,
Iſhm'el no promiſe could attain;
Then he was bleſt in *Abraham*,
In *Iſaac* did the promiſe gain.
And then in *Jacob* was poſſeſt,
When *Eſau* went away unbleſt.

Theſe ſhadows do declare his right,
VVhich thus do ſtrive for victory;
For who hath ſeen two ſhadows fight,
The ſubſtances not being by?
The ſhadow hath no ſubſtance made,
The ſubſtance doth beget the ſhade.

By craft I got the upper hand,
Man being blinde, could not prevent,
Nor could he any longer ſtand,
The woman was my inſtrument;
Then did I cruelly proceed,
Till I made guiltleſſe *Abel* bleed.

Now he hath got the upper hand,
My birth-right's loſt by cruelty;
How ſhould I any longer ſtand?
My bleſſing he got craftily:
Man being blinde could not prevent,
The wife was now his inſtrument.

A hungry minde did make me ſtrive,
And put the woman unto pain;
But hunger would not let me thrive,
For hunger thruſt me out again:
By craft I brought her womb in thrall,
Her craft hath ſhut me out of all.

In *Abraham* I cannot ſtand,
No promiſe can in *Iſaac* have,
For *Jacob* ſhall poſſeſſe my land,
And *Eſau* ſhall be *Jacob*'s ſlave;
And I excluded for a drone,
Birth-right and bleſſing, all is gone.

One

One project I have yet in store,
Which if it work unto my minde;
I once again shall get before,
Though now I be so far behinde;
Malice and hate do call and cry,
To act another tragedy.

Wrath and revenge do me provoke,
For murder I was curst in *Cain*:
Why should I not by murders stroak,
Be blest in *Esau* now again?
Why should I for a blessing pine?
Were *Iacob* dead, then all were mine.

But yet I will delay the time,
Till aged *Isaac* he be dead;
Then will I act this bloudy crime,
And strike the nail upon the head,
And thrust my self into the throne,
For *Esau* then shall be alone.

What God hath promised in troth,
To *Abrahams* posterity,
And hath confirmed by an oath,
That cannot fail, God cannot lie:
Then *Isaac* dead, and *Jacob* slain,
No seed but *Esau* is to reigne.

Should I do this, and *Isaac* live,
In vain my labour would be spent:
God would him strength and courage give,
My wicked purpose to prevent;
And raise him seed in *Iacob's* stead,
Although *Rebekahs* wombe were dead.

Have I not once before been croſt,
When I did think my self most sure?
Then *Ishmael* his birth-right lost,
God did old *Abraham* procure
Another seed, which then was bred,
In *Sarahs* wombe, decaid and dead.

Revenge applauded this for good,
But hatred overcome with rage,
Could not contein her angry mood.
Nor could her passions asswage:
Her soul was ready to depart,
Vntill her tongue had eas'd her heart.

Thus was his project overthrown,
By trusting of his secret friend:
This rumour soon abroad was blown,
What mischief *Esau* did intend:
Which comming to *Rebekahs* eare,
The losse of both her sonnes did fear.

VVherefore

Wherefore ſhe then without delay,
Call'd *Iacob* in, her youngeſt ſonne,
Sent him to *Haran*, there to ſtay,
Vntill his brothers rage were done:
And *Iacob*, willing to obey,
Receiv'd his charge, and went his way.

As darkneſſe doth purſue the light,
And conſtantly his courſe doth run,
So doth the day expell the night,
At the ariſing of the Sunne:
Each one doth chaſe, each one doth flie,
Till light, at length, gets victory.

Darkneſſe did claim the higheſt right,
Becauſe he was the firſt in place:
But God did ſoon beget true light,
Proud darkneſſe from the earth to chaſe;
And that the day might bring to light,
What darknes had wrought in the night.

Darkneſſe betrothed was to luſt,
Which did conceive beguiling ſinne,
Who being born, mans ſoul with ruſt,
Was cankred, foul, and eaten in.
Man ſcarcely had received breath,
But man was ſubject unto death.

But light took faith to be his wife,
Which did conceive unfained love:
Who being born, abandon'd ſtrife,
Did darkneſſe daunt, and ſinne reprove,
Bondage renounce, and death affright,
And brought eternall life to light.

The Serpents craft his crown did gain:
By craft he made the woman fall:
The woman by her craft again,
Did thruſt the Serpent out of all:
By craft he won, by craft he loſt,
Thus craft by craft was ever croſt.

The Serpents ſeed by cruelty,
Did ſeek his crown for to maintain:
The womans ſeed, as cruelly,
In time ſhall thruſt him out again:
When bloud doth flow up to the brink,
Then bloud for bloud ſhall be his drink.

But once again for to return,
The Serpents malice to relate,
Who did through rage and fury burn,
To execute his deadly hate;
And did the ſhadow hunt and chaſe,
Vntill the ſubſtance came in place.

At him it was that he did aim,
At him which ſhould his ſeed advance;
At him which did by promiſe claim,
True Canaans inheritance;
Could he bring him unto his fall,
The Serpent then was lord of all.

In time the ſubſtance did appear;
This *Iſaac* was Gods onely ſonne,
Which came to ſhed his bloud moſt dear,
To loſe the works which ſinne had done:
His life, eternall life did win,
His death, deſtroy and vanquiſh ſinne.

The Wiſemen from the Eaſt did ſpring,
When they did ſee his ſtarre appear,
For to behold this bleſſed *King*,
And worſhip him in love and fear:
And did enquire of the Iews,
To know where they ſhould finde this news.

But *Herod*, taking it in ſcorn,
Perceiving it for to be true:
The ſtar did ſhew, a King was born,
He called all the learned crue:
This King which ſhall ſubdue the earth,
(Quoth he) where ſhall he have his birth?

At *Beth-lehem*, they did reply,
In *Davids* houſe he muſt ariſe,
According to the propheſie.
This hearing, he did call the wiſe,
And ſent them there to ſeek about,
Vntill that they had found him out.

When you have found him, come and tell
Me where he is, that I may go
And worſhip him; I know it well
This King is borne, it muſt be ſo;
His ſtar will go before your face,
Vntill you come unto the place.

Theſe men they went, as *Herod* told,
They found the babe, and did him greet;
They did preſent incenſe, and gold,
And did fall down before his feet:
But being warned of this thing,
They went not back unto the king:

But did return another way,
Vnto the place where they did dwell:
Which *Herod* hearing, left delay,
And calling murder out of hell,
This cruell bloudy Edomite,
Did ſeek to cut off *David's* right.

David (quoth he) did *Ioab* send,
To trample Edom under foot;
And slay his males ev'n to the end,
And leave him neither branch, nor root:
He thought he would not leave him one
For to uphold his fathers throne.

But *Hadad*, being then a childe,
Escaped *David*'s tyranny:
And *Ioab* also was beguild,
For *Hadad* did to Ægypt flie;
Where he did finde a dwelling place,
For to preserve our kingly race.

This *Hadad* did escape alone,
Of all the kings posterity:
But *Herod* will leave *David* none,
He now shall prove my tyranny;
Ile lay his males all at my foot,
And leave him neither branch, nor root.

With that he sent his Horsemen out,
To execute his full command;
At *Beth-lehem*, and there about,
All males to murder out of hand;
Even all, from two years old, and under,
Must feel the rage of *Herod*'s thunder.

But *Ioseph*, warned in the night,
This Persecutor then beguil'd;
And into Ægypt took his flight,
With *Mary*, and this tender Childe:
There to preserve this Infants breath,
Vntill this cruell Tyrants death.

This Childe escap't the Tyrants rage,
For he was manifest to none,
Till he was thirty years of age;
And then baptized was of *Iohn*,
For *Iohn* was sent to make him known,
Though not received of his own.

When he out of the water went,
Then presently, faith, hope, and love,
Which God from heav'n unto him sent,
Came down upon him like a Dove:
This Spirit kept him from all evill,
When he was tempted of the Devill.

Twise twenty daies and nights arow,
He then did fast, no more nor lesse;
And did to extream hunger grow,
Who being in the wilderneſſe,
A desolate and barren place,
Began to wail his wofull case.

And to his father he did cry,
Oh, help me out of this diſtreſſe,
And ſuffer not thy ſonne to dye
For hunger in this wilderneſſe:
Let not my ſoul be overthrown,
Father, thou know'ſt I am thine own.

When *Iſhmael* did heare this cry,
As he was ſhooting in that place,
He did imagine preſently,
This ſure is he, for whoſe diſgrace,
I, and my mother heretofore,
Were both of us thruſt out of dore.

I was deprived of my right,
And brought into this wilderneſſe,
Where hunger did my ſoul affright,
And I did lie in great diſtreſſe;
Which did augment my mothers grief,
Till God from heav'n did ſend relief.

Now he is come into my caſe,
Hunger doth make him now complain:
Now will I mock him to his face,
And get my birth-right once again:
With meat I will delude his eye,
But keep him faſting till he dye.

The Serpent thought, here is no fence,
This man he is with hunger croſt;
Diſtruſting of Gods providence,
Sharp hunger, *Eſau*'s birth-right loſt:
Could I but bring him to deſpaire,
His caſe were mine, and I the heir.

While *Iſaac* then, through hunger great,
Vnto his father loud did cry;
Came *Iſhmael*, and ſhew'd him meat,
And did preſent it fore his eye;
But did intend to give him none,
But mock him till his breath was gone.

He ſeeing food, for food did cry;
Reſtore my birth-right then, quoth he.
No, *Iſhmael*, Ile rather die,
Then ſell my birth-right unto thee.
Though hunger doth my ſoul affright,
Yet will I not reſigne my right.

If thou refuſe the means to live,
It ſheweth but a ſtubborn will;
For man muſt take, when God doth give,
The law doth ſay, *Thou ſhall not kill*:
If thou wilt live, lay hold in time,
For murther is a deadly crime.

What cruelty was that in *Saul*,
On his own sword to fall, and die?
Ahitophel's sinne was not small,
Which hang'd himself as wickedly.
Wilt thou be strangled with sins coard,
Or run thy self on hungers sword?

Or, canst thou change these stones to bread,
Thy hungry body to sustein?
Or dost thou think for to be fed,
With Manna here yet once again?
What hope hast thou to finde redresse,
Within this desert wilderneſſe?

When *Abraham* returned faint,
From that great slaughter of the kings,
His hungry soul did make complaint;
Melchisedech him succour brings:
And he, his life for to defend,
Did take such food as God did send.

What need I reason any more?
Or why dost thou contend in vain?
What measure thou didst mete before,
Ile measure now to thee again:
For if thou live, thou must resigne;
Or if thou die, the right is mine.

Though thou have bread, and I have none,
Though thou be ſtrong, and I be weak,
Yet man lives not by bread alone,
But by each word which God doth ſpeak:
Vpon each word I will relye,
Although I ſhould for hunger dye.

When God did *Abraham* command,
To offer up his onely ſonne,
The knife was ready in his hand,
He ſaid, Oh Lord, thy will be done:
He knew Gods promiſe was not vain,
His might could raiſe him up agai n,

To leave the means which God doth give,
Is God to tempt, death may enſue;
To ſell my birth-right for to live,
Is to diſtruſt that God is true:
As if Gods juſtice, truth, and might,
Could not give life to maintain right.

The law which ſaies, *Thou ſhalt not kill*,
It doth reprove all other evill;
And teacheth to obey Gods will,
And not ſubmit unto the Devill:
If I through hunger faint and pine,
That is Gods ſword, and none of min

Saul

Saul ſpent his daies and time in hate,
Neglected truth and equity,
Therefore his end was deſperate,
Did hopeleſſe live, and hopeleſſe die;
His life nor death reſemble mine,
But life, and death, and all is thine.

Ahithophel grew to deſpair,
Becauſe his counſell might not ſtand;
And hung himſelf up in the aire,
The Tempter being at his hand:
Therefore I do no counſell crave,
From ſuch as wicked counſell have.

Melchiſedech to *Abraham*
Did bring a bleſſing with his meat:
But this doth come from curſed *Cham*,
And brings a curſe, if I do eat:
Ile rather faſt, and dying win;
Then eat to live, and die for ſinne.

Doſt thou to me what thou doſt crave,
That I to thee ſhould do again?
Then juſtice thou ſhalt ſurely have,
Thy labour is not ſpent in vain.
I hunger; thou doſt keep thy ſtore,
But thou ſhalt hunger evermore.

Though I can change no ſtones to bread,
Nor God from heav'n no Manna rain;
The Spirit which me hither led,
Will ſurely bring me hence again:
No ſubtle plot, nor hungers luſt,
Shall make me in my God diſtruſt.

This arrow being ſpent in vain,
He did provide another ſhaft,
Ile ſhoot (quoth he) yet once again,
Experience hath taught me craft:
Truſt and diſtruſt did both conſpire,
And *Eſau*'s crown laid in the mire.

When he by birth was plac't on high,
And ſeated on the higheſt Tower,
Gods providence was alwaies nigh,
His Angels watching day and hower,
Vain confidence did work his fall,
Neglecting means, neglected all.

The Hart and Hinde were *Eſau*'s game,
And fiſh and fowl, both ſmall and great,
With other beaſts both wilde and tame;
And Veniſon was *Eſau*'s meat:
He daily hunting, daily found,
Which made him daily to abound.

And therefore laid up none in ſtore,
Nor did for any want provide:
But vainly truſting to have more,
Did tempt the Lord, ſet means aſide;
And once diſmiſſed of his game,
He loſt his birth-right, and his name.

But now I ſee that hungers ſword,
Cannot bring this man to deſpaire,
But ſtill he feeds upon Gods word;
Ile take him up into the aire,
And ſet him on a Tower hie,
There prove if he will live, or die.

His faith is firm; I now will prove,
And trie him if his hope be ſure;
If ſo, Ile tempt him in his love,
And prove if I can him allure:
If he can ſtand out all theſe three,
Then I ſhall know that this is he.

The Serpent then did thus begin,
Quoth he, I am not void of pitie;
Thou ſeeſt that I have brought thee in
The compaſſe of this holy Citie,
And freed thee from the wilderneſſe,
Where thou didſt lie in great diſtreſſe.

And now I cleare and plainly see,
That fire, water, famine, sword,
No beasts nor fishes cruelty,
Can make thee to forsake Gods word;
That is thy buckler, sword, and shield,
Wherewith thou dost maintain the field.

And sure it is that God is just,
And true, for he did never fail
Those to preserve which in him trust,
His eye is alwaies in the sail:
No hight nor depth can fright or scare,
That man which liveth in his fear.

I call to minde, how God did save
Daniel, in the Lions den:
The fishes wombe was *Ionah*'s grave,
Yet God did bring him out agen.
Three holy men walk't in the fire,
Which had no pow'r to sienge their tire.

Eliah was by Ravens fed,
When as the famine first begun;
One handfull meal gave daily bread
To him, the widow, and her sonne;
That little oyl and meal did last,
Vntill that famine great was past.

And God did *David* ſtill preſerve,
From cruel *Saul's* purſuing ſword:
Such men, I ſay, which do not ſwerve,
But ſtill do feed upon Gods word,
Gods love to them cannot be cold,
They cannot periſh though they would.

Now thou art freed from hungers power,
Her's food enough within this town.
But how ſhall I come from this Tower?
Leap off from hence, caſt thy ſelf down.
No danger can lay thee on board,
While thou doſt feed upon Gods word.

His Angels have charge over thee,
If that thou be his Holy-one;
Thou canſt not fall by his decree,
Nor daſh thy foot againſt a ſtone:
This is the writing of Gods hand,
What God hath written, that muſt ſtand.

But it is written then again,
Thou ſhalt not tempt the Lord thy God:
Then labour thou no more in vain,
For I will ſettle mine abode
Here in this place, to void offence,
Till God ſend means to bring me hence.

If thou wilt not leap from this Tower,
Tell me wherein thy hope then lies?
Pale hunger will thy ſoul devoure,
VVhile plenty ſtands before thine eies:
Thy miſery and great diſtreſſe,
Is worſe then in the wilderneſſe.

If I ſhould bend unto thy will,
My ſelf caſt down, and falling, die:
The law which ſaies, *Thou ſhalt not kill*,
VVould tell me, I had gone awrie:
I will not like a blinde man grope,
But live in faith, or die in hope.

Thoſe men which walked in the fire,
In hope did live, by faith did win:
But thoſe which wrought the kings deſire,
Did hopeleſſe die, to caſt them in;
And *Jonas* in his jeopardye,
Did caſt hopes ankor in the ſea.

VVhen hopeleſſe *Saul* began to frown,
Then hopefull *David* he muſt flie;
Yet *David*'s hope did win *Saul*'s crown,
And hopeleſſe *Saul* muſt hopeleſſe die:
Eliah's hope was not in vain,
VVhen he did pray, and hope for rain.

The Prophet in the Lyons den,
By faith did live, through hope endure;
And hope did bring him out agèn,
His cauſe was juſt, his life was pure:
But his accuſers, they muſt try
The Lyons force, and hopeleſſe die.

That God which ſhut the Lyons jawes,
To ſhew his falſe accuſers ſpite,
And bound their ſtrong and cruell claws,
That they could neither ſcrach nor bite:
And by his mighty hand did keep
The Prophet *Ionas* in the deep.

That God which did bring *Ioſeph* out
That deſolate devouring pit:
Where envy, hate, and malice ſtout
Had thrown him in, there for to ſit
In deep deſpair, and fainting, dye,
VVhere no man ſhould heare *Ioſeph* cry.

That God, which by his mighty hand,
Did once devide the raging ſea;
And made the foming waves to ſtand
Like walls, to ſhew his ſtrong decree:
And cloſe again at his command,
To ſwallow up proud *Pharaoh*'s band.

That God which in the wilderneſſe,
So many thouſand ſouls did feed,
And ſuccour them in their diſtreſſe,
And made their enemies to bleed:
And by his ſtrong and mighty hand,
Poſſeſſe them in that holy land.

That God which *Ieremy* did call,
For to accompliſh his deſire,
Out of that dungeon of thrall,
VVhere he lay ſtrugling in the mire:
And with one handfull meal did ſave
Eliah's body from the grave.

That God which alwaies did defend
His ſervant *David* in his thrall;
And did him means and comfort ſend,
VVhen he purſued was by *Saul*.
That God which on proud *Saul* did frown.
Brought lowly *David* to his crown.

That God which doth reſtrain the force
Of burning and conſuming fire;
And make the waters change their courſe,
To part, or cloſe, at his deſire:
Gives Lyons power to ſave, or kill,
And makes the Whale attend his will.

That God which hath from age to age,
Been alwaies mercifull and juſt;
And hath preſerv'd from tyrants rage,
His ſervants which did in him truſt;
What ſhould he now when all is done,
Forſake his own and onely Sonne?

Though thou do now my ſoul purſue,
And think I am forſaken quite;
Yet I do know that God is true,
And will not caſt me from his ſight:
In him alone is all my truſt,
For he is mercifull and juſt.

The Serpent being at a ſtoun,
Amazed, thus to hear him ſpeak,
Thought, ſhould I caſt him headlong down,
His faith is ſtrong, though he be weak:
And faith will win, hope being by,
Will ſwallow death in victory.

But what is faith? or what is hope?
If love be wanting, all is vain;
For want of love doth make men grope,
And blindlings ſeek for to attain,
And catch at any thing they finde,
When want of love hath made them blinde.

With that he took him up again,
And ſet him on a mighty mount,
Where he did lay a ſubtle train,
To call him to his laſt account;
There he muſt either loſe, or win,
And thus the Serpent did begin;

I found thee in the wilderneſſe,
A deſolate and barren field,
Where thou didſt lie in great diſtreſſe,
And almoſt ready for to yeeld
Thy vitall breath, and there to die,
In extream grief and miſery.

Hunger had compaſt thee about,
No means there was food to attain,
Nor any way for to come out,
Not one to whom thou might'ſt complain:
Such was the place, ſuch was thy ſtate,
Forſaken, waſte, and deſolate.

There I did come and bring thee meat,
Requiring thee but for to yeeld,
But thou refuſing for to eate,
did'ſt put on faith to be thy ſhield,
And like a Captain bould and ſtout,
did'ſt fight and ſtand that combate out.

But then to prosecute this ditie,
Thy faith yet further for to try,
I brought thee to the holy Citie,
And set thee on a Tower high,
Where plenty was of bread and wine,
Though thou refuse to eat of mine.

Ther e thinking for to prove thy faith,
If that thou would'st leap down and eat;
But then it was (*the Scripture saith*)
Thou shalt not tempt thy God for meat:
Then hope did bear the greatest sway,
To come down thence some other way.

But now thou art left destitute,
Of faith or hope for to attain,
For now I see that thou art mute,
Thy faith, thy hope, and all is vain,
This is thy last extremity,
Then either yeeld to live, or dye.

Iust *Abraham* denide his wife,
When he in *Gerar* went to dwell:
And all was to preserve his life,
Least beauty should ring murders knell.
Of him that promis'd *Isaac* came,
And art thou more then *Abraham*?

When famine was in Canaan,
And *Isaac* in much perill stood,
He did forsake his land, and ran
Vnto *Abimelech* for food:
And more then that, to save his life,
He did deny his lawfull wife.

And *Iacob*, to prolong his daies,
When hunger would have strok him dead,
Did call his sonnes, and left delaies,
And sent to Ægypt to fetch bread:
Three holy men in one agree,
And art thou more then all these three?

Then yeeld, or else for hunger sterve,
Think not the widows meal, or oyl,
Or Ravens shall thy life preserve,
Give up thy right, and end this broyl:
For life and death stand equall nigh.
Then eat and live, or fast and die.

For thou art bound in hungers bands,
No hope thou hast for to get free:
What God can pluck thee out my hands?
What power can deliver thee?
Thy faith must fail, for all thy trust,
Doth now lie bleeding in the dust,

Though

Though I be ready for to ſterve,
And ſee no means how to get free;
Yet know, the God which I do ſerve,
Is able to deliver me:
And though he do forſake me ſtill,
Yet will I not yeeld to thy will.

With that the Serpent did transform
Himſelf: his glory did appear,
And ſaid, All this is but a ſtorm,
A calm will follow, do not fear,
Nor fall thou not into deſpair,
I will make thee my onely heir.

Nothing, I ſee, will make thee yeeld,
Thou ſhalt be now my ſole delight,
If thou wilt not forſake the field,
But wilt maintain my lawfull right:
All what I have, all what is mine,
Do thou but crave, it ſhall be thine.

And now behold before thine eies,
The royall kingdomes of the earth:
For all that is under the skies,
Is mine inheritance by birth:
All glory, majeſty divine,
Honour, and power, all is mine.

Nebuchadnezzar wore my crown,
And did my royall ſcepter ſway,
He did maintain my high renown,
All men muſt his command obey;
Now will I give all this to thee,
If thou wilt bowe and worſhip me.

Satan, avoid, I am forbod,
And muſt obey if I will live,
To worſhip any other God,
Then him which doth the power give:
All honour, majeſty divine,
Belongs to him, tis none of thine.

Nebuchadnezzar did not love
The God of heaven, whom I adore,
Nor knew his power came from above,
But was his own; my God therefore
Did his ambition deride,
Even in the height of all his pride.

And made him like another beaſt,
Seven winters long in froſt and ſnow,
Among the oxen for to feaſt,
That he at length might come to know;
And in this time might juſtly prove,
All power comming from above.

The Serpent then thought in his minde,
This must be sure that blessed Lambe,
For in my tempting I do finde,
That he is more then *Abraham*,
Then *Isaac*, *Iacob*, more is he;
Nay, he is more then all these three.

For *Abrams* faith was weak and frail,
When God did promise him a seed;
And *Isaac*'s hope began to fail,
When he lay ready for to bleed:
And *Iacob*'s love, that was not great,
When he refus'd his brother meat.

Yet *Abraham*, when hope was past,
By faith did blessed *Isaac* gain;
Isaac also while hope did last,
Praid for a sonne, God gave him twain;
But *Jacob*'s love did win the crown,
When faith & hope were both put down.

This man he is but one alone,
Yet with them all he doth agree,
So that I now see three in one,
And yet this one more then these three;
They were like shadows on a wall,
Aud this the substance of them all.

Moses and *Aaron*, both did fail,
They were not perfect in Gods sight,
And *Ioshuah* could not prevail,
For he was put unto the flight,
And could not win nor conquer aie,
Till *Achans* sinne was put away.

What need I any more repeat,
All men have failed in their time:
Yea, all have sinned, small and great,
This man alone is void of crime:
His faith, his hope, his love will draw,
Sinnes strength & power from the law.

Oh, this is he which was foretold,
That of a Virgin should be born:
For thirty pence he should be sold,
And made a curse, and open scorn:
Yet when his guiltlesse bloud is shed,
The curse will light upon my head.

This is that *Abel* which was slain,
Whose bloud was poured on the ground;
And yet in *Sheth* did rise again,
Deaths fetters could not hold him bound:
This is that *Henoch*, other none,
VVhich God did take up to his throne.

When

When all men fell, this man did ſtand,
His faith alone did mercy crave;
He built an Ark at Gods command,
Him and his family to ſave:
Which being done, he entred in,
And did condemn the world for ſinne.

This is that bleſſed *Abraham*,
VVhich did not ſpare his onely ſonne,
But went to offer up that lambe,
And ſaid, Oh Lord, thy will be done:
This is that *Iſaac* now, I ſay,
Which was as ready to obey.

This is that *Iacob* which did flie,
His brothers malice to prevent:
And went to *Haran* ſpeedily,
There where his father had him ſent,
VVithin his mothers houſe to finde,
A wife unto his fathers minde.

This is that *Iudah*, born to reign,
Levi, to offer ſacrifice:
That *Ioſeph*, which did gather grain,
Againſt a famine ſhould arike,
His hatefull bretheren to feed,
When they did ſtand in extream need.

This is that *Moſes*, which did ſmite
The proud Ægyptian to ground,
Seeing him with an Hebrew fight,
He gave him there a deadly wound:
He thought they would on him depend,
As one that ſhould their right defend.

Coming again the other day,
He found two Hebrews at debate:
My bretheren, then he did ſay,
VVhy do yee one another hate?
Love teacheth men to ſuffer long,
And not to do his brother wrong.

The wrongfull would not underſtand,
But in his heart began to grudge,
Thruſt *Moſes* from him with his hand,
Saying, Who hath made thee a judge?
Or, art thou come my bloud to ſpill,
As thou didſt the Ægyptian kill?

This *Moſes* fled; but came again,
For to releaſe them from their bands;
But then his coming was not vain,
He pluck't them out of *Pharaoh*'s hands;
And by a ſtrong and mighty hand,
He brought them out of Ægypt land.

This

This is that *Ioshuah*, whose might,
Possest them in the holy Land;
Slue one and thirty kings in fight,
The Sunne and Moon, both still did stand,
Vntill his enemies did flie,
And he return with victory.

This is that *David*, which took care,
His fathers sheep from Wolves to hold;
He kild a Lyon and a Bear,
VVhich would have broke into his fold:
And after that *Goliah* slue,
The proudest Gyant of the crue.

He was a Shepheard, so is this,
Yet chosen king while *Saul* did reigne,
This must be he, how should it misse?
For Gods anointing is not vain,
The Crown doth hang over his head,
And he shall reigne when I am dead.

Saul's unbelief, despair, and hate,
Deprived him of his renown:
Faith, hope, and love, did *David*'s state
Advance, and brought him to the Crown:
The more I do the Shadow see,
The more I know that this is he.

I must

I muſt of force now give him ſcope,
I can by no means him allure;
For *Abram*'s faith, and *Iſaac*'s hope,
Have made his birth-right firm and ſure;
And *Iacob*'s love, that perfect band,
Hath bound the bleſſing in his hand.

And thus he left him, there he ſtood,
Through hunger fainting, almoſt dead:
But then the Angels brought him food,
VVherewith his hungry ſoul was fed:
And then he went from coaſt, to coaſt,
To ſeek the ſheep which he had loſt.

He brought glad tidings to the poor,
The broken hearted he did binde;
And opened the priſon door,
That captives, liberty might finde:
And ſhew'd them the reward of ſinne,
To comfort thoſe which ſtrove to win.

He made the blinde receive their ſight,
The Lepers he made whol and clean;
The lame and creple go upright,
The deaf to hear; the dead were ſeen
To riſe again out of their grave,
He did help all that help did crave.

For all diſeaſes he did cure,
He did the Divells diſpoſſeſſe,
And ſought all men for to allure,
To purchaſe life and happineſſe:
Sinnes fetters he did break aſunder,
That all men did behold, and wonder.

While that the ſunne did ſhine thus bright,
The Serpent overſpread the skie,
With miſty clouds, to damp the light,
And make his beams reflect, and flie,
That men could not, by humane ſight,
Know night from day, nor day from night

You look for a deliverer,
A King (quoth he) to ſet you free;
But *Joſeph*'s ſonne, the Carpenter,
You may be ſure is none of he:
Will you on baſeneſſe fix your eies?
And feed your eares with fantaſies.

Suppoſe he were of *David*'s race,
Yet can he be no *Nazarite*:
For *Beth-lehem*, that is the place,
VVhich claimes the title and the right,
The honour and the high renown,
Of *Judah*'s ſcepter and his crown.

And Prophet he is surely none;
Be not deceiv'd, open your eyes,
Where have you read of any one,
Out *Nazareth* that should arise?
And by his Genealogie,
No Priest, nor Levite he can be.

He doth that which *Moses* forbod,
He will not live under his aw:
Tis good to see hee's not of God,
Because he doth not keep his law.
His statutes he will not obey,
But work upon the Sabbath day.

God spake with *Moses* in the mount,
For *Moses* fore the Lord did stand;
And every man must give account,
For all which *Moses* did command,
If any thing were done amisse:
But no man knows whence this man is.

Tis true, he bears a seeming shew,
His words be pleasing to deceive,
But who doth any Ruler know,
That doth him or his words believe?
Or any learned Pharisees,
No, no, such men be all too wise.

If you will live in godly fear,
And be submissive to Gods word,
Vnto the Priest incline your eare,
He messenger is of the Lord:
Within his heart doth wisedome grow,
And from his lips doth knowledge flow.

But such as do not know the law,
And still remain under the curse,
He may by his allurements draw,
And lead them forth from bad, to worse;
And bring them to their finall end,
While they on his fair words depend.

VVhat though he doth work miracles,
And many people follow him?
Yet know, these are but infidells,
VVhose eies be blinde, whose sight is dim:
They follow him but to be fed,
And have their bellies full of bread.

If you will miracles behold,
And such as have been wrought by God,
You know what *Moses* did of old,
VVhen he did but cast down his rod,
Before the face of Ægypts king,
That rod a Serpent forth did bring.

He turn'd the waters into bloud,
The dust to vermine did arise,
That all men then amazed stood;
He brought in thousand swarmes of flies,
To fill their houses; and the ground,
With multitudes did still abound.

A mighty murren he did bring
On *Pharaoh*'s cattell, speedily;
So that it was told to the king,
All sorts of cattell gan to die:
Who sent to *Goshen*, where they found,
The Hebrews cattell all were sound.

He brought a scab, a blistring sore,
Which did annoy both man and beast;
And did torment both rich and poor,
The Sorcerers could have no rest:
All the inchanters lost their might,
For none could stand in *Moses* sight.

And when he could not yet prevail,
Nor *Pharaoh* yeeld to his desire;
He called for a mighty hail,
Thunder and lightning, mixt with fire;
Which tore the trees which fruit did yeeld,
And slue the cattell in the field.

And then again ſtretch't out his rod,
And with a mightie eaſterne winde,
And by the power of his God,
He brought a ſtrange and fearfull kinde
Of Graſhopers, in ſuch a ſtore,
The like was never ſeen before.

And when he ſtretched out his hand,
Which was ſo powerfull and ſtrong,
Black darkneſſe did poſſeſſe the land,
Which did endure full three daies long,
That no man did enjoy his ſight,
And yet the Hebrews had clear light.

When God the firſt-born all had ſlain,
In Ægypt land of man and beaſt;
The Kings own heir which was to reigne,
And ſo deſcending to the leaſt:
Then *Pharaoh*'s ſoul was full of wo,
For then he let Gods people go.

But *Pharaoh*, vexed at the heart,
And taking it in great diſdain,
That Iſrael ſhould ſo depart,
He thought to fetch them back again;
And calling all his warlike crew,
He Iſrael did then purſue.

Then *Moses* ſtretched out his Rod,
And did the raging ſea divide;
And by the power of his God,
Did *Pharaoh* and his hoaſt deride:
And did deliver Ægypts ſlave,
And made the ſea-proud *Pharaoh's* grave.

When *Korah*, *Dathan*, and the reſt,
Two hundred fifty Captains ſtout,
This worthy *Moſes* did moleſt,
The Lord did quickly finde them out:
For *Moſes* ſake the ground did rive,
And ſwallowed them all alive.

What miracles hath this man wrought,
That may be once compar'd to theſe?
I wonder men ſhould bend one thought,
To liſten to ſuch fantaſies:
Such dreams make ſleeping men to quake
Which vaniſh when a man doth wake.

For what can he do any more
Then other men, ſo well as he,
Have done, or could have done before?
Search but the Scripture, you ſhall ſee
What other men have done in time,
Yet were no gods, but earth and ſlime.

He fasted fourty daies and nights,
Eliah did as much as he:
He is one of the greatest lights,
Open your eyes and you shall see,
The heav'ns obeyed his desire;
And at his call did send him fire.

The skies did shut at his request,
And at his prayer ope again:
The Lord he gave not any rest,
Vntill that he had sent him rain:
This man was by the Ravens fed,
And in his time did raise the dead.

The waters he did once divide,
And made the river *Iordane* stand
Like walls uprighs on either side,
Till he went through upon drie land:
Then with a whirl-winde he did flie,
Here from the earth into the skie.

Elisha also did divide
Iordane: made poyson'd waters sweet:
The children which did him deride,
The Bears devoured them for meat:
And dy his prayer he did gain,
To raise the dead to life again.

He cleanſed *Naaman*'s leprouſie,
Gainſt nature he made iron ſwim;
His fame throughout the world doth flie,
Such worthy acts were done by him:
And being dead, it is moſt plain,
His bones did raiſe the dead again.

This man is like to none of theſe,
He cometh here but to deceive;
He cannot cure one ſmall diſeaſe,
Except a man do firſt believ:
The *Endors* Witch, when *Saul* did crave,
Rais'd *Samuel* out of his grave.

This is but Ægypts ſorcery,
This Serpent was in Ægypt bred;
But *Moſes* Rod will make him flie,
Or elſe his Serpent bite him dead:
No Sorcerer mongſt us may dwell,
No Witch may live in Iſrael.

You know the Prophets have foretold,
That ſubtle Foxes ſhould ariſe,
And thruſt themſelves into this fold,
To vent their forgeries, and lies:
Such Prophets as God hath not ſent,
We muſt in time lay to prevent.

What

What doth he bring out of his ſtore?
Men to a godly life to draw?
But ſuch as have been taught before,
They be the doctrines of the law:
Why ſhould our ſight then be ſo dim,
That we ſhould fix our eies on him?

And thus the Serpent by his craft,
The woman once again miſled;
That he might ſhoot another ſhaft,
To ſtrike the ſecond *Adam* dead:
He knew where faith could have no venter
There love could have no place to enter,

For as true faith doth work by love,
So unbelief doth work by hate:
The one is one with God above,
The other is the Devills mate:
Vnfained love doth cover ſinne,
But hate by murder ſeeks to win.

But Chriſt, perceiving his intent,
And knowing he his life muſt give,
The Devils malice to prevent,
That *Adam* once again might live,
In Paradice to rule and reigne,
And caſt the Serpent out again.

He did not seek to be made known,
But his Desciples daily prove,
To see how far that they were grown,
In stedfast faith. in hope, and love:
And trying them all, one by one,
He pick't out *Peter*, *James*, and *John*.

These three forthwith along he led
With him unto a mountain high;
Where he himself transfigured,
That they might see his majestie,
And in what glory he should reigne,
When he should come on earth again.

Behold (quoth he) and take a glance,
For all what is under the skies,
That is my sole inheritance,
Ev'n all what stands before your eies:
Faith, hope, and love, my crown did gain,
Faith, hope, and love with me shall reigne.

As flesh and bloud cannot attain
True faith, to stand out constantly;
Ev'n so, where flesh and bloud doth reign
Faith, hope, and love of force must die:
Therefore he set before their eyes,
What flesh doth hate, and bloud denyes

Two witnesses he there did call;
That *Peter*, *Iames*, and *Iohn* might see,
It was no shadow on a wall,
No idle dream, nor fantasie:
Then God from heav'n, this being done,
Gave witnesse to his onely Sonne.

This pleased *Peter* passing well;
Master (quoth he) let us here make
Three Tabernacles, here to dwell,
That *Moses* one of them may take,
Eliah one; for making three,
There yet remaineth one for thee.

No *Peter*, no, here is no place,
The enemie will not permit;
I onely set before thy face,
A marke to aim at, and to hit:
A royall kingdome for to win,
If thou by faith canst enter in.

And *Iames* can lay hopes ankor fast,
By casting it upon this rock:
Then *Iohn* shall by his love at last,
Preserve and keep my little flock:
And nourish them by love alone,
When faith is lost, and hope is gone.

For faith and hope were born of man,
And therefore cannot long endure:
They both shall end as they began,
For they were born but to allure,
Eternall love to be mans friend,
That man may live when they do end.

Faith did finde out the holy Land;
Hope led them in the wilderneſſe:
But love did bear the chief command,
For he our fathers did poſſeſſe,
In *Canaan*, that mighty hoaſt,
When faith was gone, and hope was loſt.

Faith, firſt doth bring man under awe,
Then hope attends upon Gods will;
But love alone muſt end the law,
Each royall precept to fulfill:
For Love, he is that onely one,
Which makes a ſervant prove a ſonne.

Moſes my ſervant gave my law,
Eliah did attend my will,
And kept all men in ſervile aw;
Now I am come for to fulfill
Each royall precept, and to give
True grace, that man by faith may live.

These are my faithfull witnesses,
These men have overcome by love;
These men have seen my holinesse,
On earth beneath, in heaven above;
Their witnesse doth in one agree,
To testifie that I am he.

Faithfull *Moses* stands me by,
Hopefull *Eliah* doth the same;
And love from heav'n doth testifie,
That I am he which bears his name:
Faith, hope, and love in one agree,
That you may know that I am he.

Moses was sent for to destroy,
Not sparing either man or beast;
Proud *Pharaoh*'s kingdome to annoy
With sundry plagues, till he releast
His bond-slave, and did let him go,
Moses did daily work his wo.

But I am sent for to preserve,
And call all men unto a feast;
From grace and truth I may not swerve,
Vntill that I have all releast,
Both Iew and Gentile in their kinde,
I may not leave one hoof behinde.

Moses

Moses obeyed my command,
And did the Passover ordain:
That *Iacobs* heritage might stand,
When Ægypts first-born all were slain:
And be preserved by that Lambe,
When the devouring Angell came.

Moses the red sea did divide,
An Angell went before his face,
Which did him through the waters guide,
When *Pharaoh* did pursue and chase:
A fiery pillar in a cloud,
Did this preserving Angell shrowd.

Now I am come for to fulfill,
I am that Lambe which shall be slain;
I must obey my fathers will,
My coming cannot be in vain:
I am that Angell which shall slay,
The Serpents first-born in one day.

Moses, the Red-sea, and the Cloud,
The fiery Pillar, all am I;
That Angell which the Serpent proud,
Shall overthrow; ev'n when I die,
My bloud shall Ægypts slave defend,
And bring the Serpent to his end.

In flaming fire I once came down,
And did descend upon the mount;
That men might fear when I did frown;
And *Moses* calling to account:
Both high & low might trembling stand,
For breaking of my least command.

Eliah with consuming fire,
Did prosecute this fiery law,
To execute my wrath and ire,
On such as would not live in aw:
He made both high and low obey,
And in his zeal *Ball*'s prophets slay.

That law which I did once reveal
In fire, unto my servant true:
And after by *Eliah*'s zeal,
With burning fire again renue:
Now love hath found a faithfull friend,
This law in fierie love to end.

All what by *Moses* was begun,
And never had been taught before,
Shall now by me be all undone,
Shall vanish and appear no more:
And circumcision shall fall,
And end in me, for I am all.

This law is minister of death,
And sheweth the reward of sinne;
It must be ended with my breath,
My guiltlesse bloud the crown must win:
I must by death Gods wrath expell,
And overcome sinne, death, and hell.

This law I gave in flaming fire,
Thunder and lightning made men quake:
The trumpet did blow wrath, and ire,
The burning mount did trembling shake:
Curse upon curse did there begin,
Thunder and fire did threaten sinne.

But now in love I did appear,
No thunder, lightning, smoak, nor fire;
No trumpet blew, the skie was clear,
All men might come which did desire,
Into the mount, to heare what is
Vertues reward, blisse upon blisse.

That curse which I did then pronounce,
Is due to all men by desert;
Yet I will beare it ev'ry ounce,
No man shall beare with me a part.
All men be guilty, and in thrall,
I guiltlesse, free, must pay for all.

That

That bleſſing which I now did give,
Is due to all men which deſerve,
For love, which would that all ſhould live,
Gives food of life, that none ſhould ſterve:
If men do come again in thrall,
The guilty then muſt pay for all.

In fiery love I gave this law,
That men might one another love;
And love hereafter might men draw,
To fix their eies on him above,
Who ſitting at the righter hand,
Shall have the rule and ſole command.

In fiery love I will proceed,
I will not baniſh, ſcourge, nor kill;
No tares nor cockles will I weed
Out of my wheat, they ſhall grow ſtill:
Both ſhall have place, both ſhall have room
To grow, untill the harveſt come.

And then the wheat which love did ſow,
By love ſhall reaped be again;
Hates cockles ſhall no longer grow,
For love will then in great diſdain,
Burn and conſume in wrath and ire,
Hate and his tares in flaming fire.

But now again in brief to shew,
The subtle Serpents cruell spite;
How he did seek to overthrow,
Grace, mercy, justice, truth, and light:
And to maintain and nourish sinne,
That cruell murther still might win.

An eye I must have in the sayle,
(Quoth he) I will not let him rout;
For he beginneth to prevail,
And many men begin to doubt:
His wonders do amazement strike,
Because no man can do the like.

But if he now be come to reigne,
Ile keep him out by open wrong:
Ile put him to reproch and pain,
And make him sing another song:
I, and the woman will combine
To murder him, then all is mine.

But yet the woman shall not know,
VVhat is my purpose and intent,
By striking of this deadly blow,
Although she be my instrument:
She shall accuse, and I will judge,
That I may once revenge my grudge.

Fair *Sarahs* fancy once I fed,
When she was almost in despair:
She layed *Hagar* in her bed,
That *Abraham* might have an heir:
Now will I draw her unto mine,
That she may be my Concubine.

And now I must no longer stay,
It cometh now upon the knip;
Much danger lurketh in delay,
If I occasion let slip:
Ile round the woman in the eare,
And set before her hope and fear.

Sarah (quoth he) Princesse divine,
The wife of heavenly *Abraham*,
All blisse in heaven and earth is thine,
For thou shalt bear that blessed Lambe,
VVhich shall subdue and conquer all,
And bring the world in servile thrall.

Thou shalt conceive when strength is spent,
And beare this sonne when hope is gone:
Then let not *Hagars* sonne prevent,
The right of *Sarahs* lawfull sonne:
You know how *Abraham* full well,
Did love his first-born *Ishmael*.

For

For *Abram*'s love to his first-born,
Made *Ishm'el Isaac* to disdain:
But *Sarah* took it in great scorn,
And did to *Abraham* complain;
Quoth she, to ease my heart of doubt,
The hand-maids sonne must be put out.

If *Abraham* yet once again,
Hath caused *Hagar* to conceive:
How should it misse? it is most plain,
So *Sarah* constantly believe,
Her time of bearing will draw near,
And blessed *Isaac* shall appear.

This man he is thy hand-maids sonne,
VVho is his father no man knows;
If so this thing by God be done,
It still most plain and clearly shewes.
This is he which did *Isaac* flout,
And *Hagars* sonne must be put out.

When *Abraham* to *Gerar* went
To dwell: he did deal craftily,
For, fearing of some ill event,
His loving spouse he did deny,
Least that the beauty of his wife,
Should cause the king to take his life.

And

And in that land was *Isaac* born,
That sonne of promise, for to reigne;
Whom *Ishmael* did mock and scorn,
Yet *Sarah* did his right maintain;
And *Ishmael* thrust out of door,
Though *Abraham* did grieve therefore.

But when *Abimelech* did see,
That God for *Abraham* did stand:
And *Abraham*, by Gods decree,
Grew rich and mighty in his land;
And that he had a lawfull heir,
Abimelech did half despair.

And he, with his chief Captain stout,
In hast to *Abraham* did ride,
Saying, Oh man, I stand in doubt,
(For God, I see, is on thy side)
That thou wilt turn me out of all,
And bring me and my house in thrall.

If thou wilt vow thou wilt refrain,
To injure either me or mine:
Then thou shalt deal with me again,
As I have dealt with thee and thine:
When as a stranger thou didst come
To sojourn here, I gave thee room.

Then *Abraham* without delay,
To put him out of ſervile fear,
Did covenant with him that day,
And to *Abimelech* did ſwear,
That love with love he would requite,
And not deprive him of his right.

And that *Abimelech* might ſee,
He ſought not to poſſeſſe his land,
He did perceive his conſtancie,
When God did *Abraham* command,
To ſacrifice that promis'd ſeed,
He would have made young *Iſaac* bleed.

For *Abraham* was nothing ſlack,
He would not fail in any caſe,
But lai'd the wood on *Iſaac*'s back,
To carry it unto the place,
To which his father him then led,
Where he ſhould have been offered.

An altar there he then did make,
While *Iſaac* by amazed ſtood:
He bound his ſonne, and did him take,
And laid him up upon the wood;
Then took the knife into his hand,
To execute the Lords command.

An Angels voice then to him came,
Deſcending down out of the skie,
Which called unto *Abraham*,
Who ſaid, *My Lord, lo, here am I*;
Thy ſonne (quoth he) thou ſhalt not ſlay,
I ſee thy love for to obey.

Theſe things do clear and plainly ſhew,
If *Sarah* will but ope her eies,
This is the ground where truth doth grow,
From hence the ſubſtance muſt ariſe;
For *Abraham* did ſhew the way,
For thee to walk in, and obey.

If thou the truth hereof wilt finde,
And bring an end unto this ſtrife,
Then ſay, thou haſt thy right reſign'd,
And art no longer *Abram*'s wife;
Thou doſt not ſleep in *Abram*'s bed,
The Emperour is now thy head.

Him now thou muſt obey and fear,
And bow unto his royall might:
And hold the oath which thou didſt ſwear,
By ſeeking to maintain his right;
And not to injure him nor his,
Then nothing can be done amiſſe.

Then apprehend this ſtumbling ſtone,
This fellow which makes all this ſtrife,
And bring him unto *Ceſars* throne,
And let him there plead for his life;
Then ſhalt thou finde, if thou do ſo.
Whether he be thy King, or no.

Bring him before the judgement ſeat,
Accuſe him of ſome wickedneſſe;
That I with rods his back may beat,
Vntill he truly doth confeſſe,
What things that he hath done amiſſe,
And tell me true from whence he is.

If he be mocking *Iſhmael*,
Ile mock him with a thorny crown;
That will pleaſe *Sarah*, paſſing well,
For ſhe will lead him out of towne,
And make him there an open ſcorn,
When back and ſides with rods be torn.

For if this fellow ſhould prevail,
And all the people to him cleave,
The Roman forces will aſſail
Your Towns, and Cities; and not leave,
Till they have thrown all under foot,
And leave you neither branch nor root.

If this be *Isaac* from above,
Most sure it is he shall not die:
No other way thou hast to prove
The truth, and know the certainty:
By life, or death, thou must it know,
Whether he be thy sonne, or no.

If this be *Isaac* which shall reigne,
To whom the promises were made,
He shall come from the crosse again,
The substance must be like the shade:
Yea, in the last extremity,
He shall come down, and shall not die.

If that he die upon the crosse,
Thou hast no cause at all to fear:
For *Sarah* can sustain no losse,
Tis not the sonne which she should bear:
If that he be thy Hand-maids sonne,
Then there is but a mocker gone.

Suppose that he some Prophet were,
One that had done no wickednesse:
It needfull is that one should beare,
The peoples sinnes and trespasses,
Gods favour once again to win.
And to appease his wrath for sinne.

If he be *Isaac*, understand,
A thing it is must come to passe;
It is the work of Gods own hand,
For *Abraham* sole actor was:
'Twas he which should have *Isaac* slain,
'Twas he which brought him back again.

For *Abraham*, which was Gods friend,
When he should offer up his sonne,
Two servants true took to attend,
To testifie what he had done:
To take an Asse he thought it good,
To help his sonne to bear the wood.

Here is a perfect way to know,
By his two servants which attend,
Who shall be there to strike the blow,
For they must witnesse to the end:
If God be there, it is most plain,
All safely shall return again.

If otherwise it come to passe,
That he and both his servants die,
And none return except the Asse;
These servants then will testifie,
The Devill hath him thither brought,
And there his open shame hath wrought.

These things did please the woman well,
When he had blown them in her eares:
And she forthwith for to expell,
All dangers and ensuing fears:
And being full of wrath and ire,
Did execute his full desire

For when the Passeover drew near,
That she should eat the Paschall Lambe,
Her Passeover did then appear,
To end the work for which he came;
The substance first a curse she made,
Then sought a blessing from the shade.

The Vipar nursed in the Ark,
Which did bewray his fathers shame:
Did then go creeping in the dark,
For to betray his brothers name:
And binde him fast in iron bands,
To bring him in the Serpents hands.

When he was in the Serpents claw,
False witnesses she did procure;
Which when they could not stand by law,
The Priest began him to adjure;
Thinking to catch him in a snare,
That he himself might witnesse bear.

When the High Prieſt did hear him ſpeak,
It then did blow no little gail:
His clothes he did rend and break,
His countenance appeared pale;
And in his malice he did cry,
Lo, we have heard his blaſphemy.

What ſhall we do in ſuch a caſe?
Some ſaid, he worthy is to die;
And ſome did ſpit him in his face,
Some buffet him as cruelly;
And otherſome did him deride,
And vex him ſore on every ſide.

Then *Peter*'s faith began to fail,
And hope was almoſt at a loſſe;
But fervent love did ſtill prevail,
And follow'd him unto the croſſe:
Love would not ſtart, love would not flie;
But love would ſee his Maſter die.

But *Sarah*, full of malice fraught,
Did bring him unto *Ceſars* throne,
Like as the Serpent had her taught,
And there ſhe did accuſe her ſonne:
A fire was kindled in her mood,
Which nought could quench but *Iſaac*'s bloud.

While

While *Sarah* thought, through cruell bands,
On *Ishmael* to end her grudge,
She brought her sonne in *Hagars* hands,
And *Ishmael* he was the judge:
And *Hagars* childe, this being done,
Did mock the mother and the sonne.

While she accus'd, it came to passe,
That *Ishmael* did nnderstand,
That he a Galilean was,
VVhere *Edom* had the chief command:
Then he sent *Isaac* to his sonne,
That he might judge what he had done.

But *Herode* wore a Foxes skin,
And thought, If I should this man judge,
Then *Pilate* will again begin,
For to renew his former grudge:
My father once thrust in his hand,
VVhere *Pilate* hath the chief command.

He sent to *Beth-lehem* and slew
The Infants where he had no might;
And now, our friendship to renew,
I will surrender him my right;
That *Pilate* may this man adore,
As *Herod* would have done before.

VVhen *Edom* with his warlike train,
Had ſhewed him his utmoſt ſpite;
Then *Herod* ſent him back again,
Dreſt and araied all in white,
That *Iſhmael* might *Iſaac* ſlay;
Thus were they made good friends that day.

Sarah, again, to end her grudge,
Her ſonne fore *Ceſars* throne did draw:
Quoth *Iſhmael*, let *Iacob* judge,
Condemne this man by *Iacob*'s law:
Yet knew, that *Iacob* had no might,
For *Iſhmael* had *Iacob*'s right.

VVhen he had mock't them one by one,
Eſau and *Iacob*, each apart:
Then *Hagar* did deride her ſonne,
Which pleaſed *Sarah* at the heart:
For ſhe did clothe him all in red,
And ſet a crown upon his head

Of pricking thornes, in great diſgrace,
Which made the bloud run from his brow.
And ſome did ſpit him in his face,
Some other to him kneell and bow;
Then *Iſhmael* did him forth bring,
And ſaid, Oh Iews, behold your King.

But *Pilate*, he was wholly blinde;
This was the Serpents ſubtle feat:
And yet by ſmelling he did finde,
That this was done through malice great;
And fain he would have let him go,
But *Sarah* would not yeeld thereto.

Quoth *Pilate* then, you have your choiſe,
Ieſus, or *Barrabas* muſt die:
Then *Eſau* did lift up his voice,
Oh crucifie, Oh crucifie,
This malefactor on a tree,
And let juſt *Barrabas* go free.

Iuſtice (quoth *Pilate*) hath forbod,
A guiltleſſe man to crucifie.
He makes himſelf the ſonne of God,
And by our law he ought to die,
Quoth *Iacob* then, be not diſmaid,
But this made *Pilate* more afraid.

When he ſo far did underſtand,
He ask't him much about this thing:
VVhich done, he did the Iews demand,
What he ſhould do unto their King;
Quoth *Sarah*, thou his life muſt end,
Elſe thou art none of *Ceſars* friend.

When he did heare the woman speak,
Her words they did him much affright;
Though *Cesars* lawes he might not break,
Yet durst he not abridge his right;
And once again did ask this thing,
If he should crucifie their King.

The woman hearing this demand,
Through extream malice did reply,
If thou for *Cesars* right wilt stand,
This fellow thou must crucifie:
For *Cesar* is my King alone,
And other king I know of none.

Thus *Pilate* was constrain'd to yeeld,
For he must stand for *Cesars* right:
And *Hagar* she did win the field,
And *Sarah* lose her lawfull right:
And *Jshmael* did *Isaac* flout,
And thrust him and his mother out.

When *Sarah* saw that *Hagars* boy,
Which she to *Abraham* had born,
Did flout and mock her onely joy,
And laugh her onely sonne to scorn,
She said, Though *Hagars* son be thine,
Yet shall he have no share with mine.

Caſt out the Bond-maid, with her ſonne,
For *Hagars* ſonne ſhall have no chance;
But he which I by *Abram* won,
Shall have the ſole inheritance:
Which thing was grievous in his ſight,
That *Iſhmael* ſhould loſe his right.

Then God to *Abraham* did ſay,
Thou muſt obey the womans voice,
Put *Hagar* and her ſonne away,
For I my ſelf have made the choiſe:
In *Iſaac* I thy ſeed will call,
For *Iſaac* ſhall inherite all.

But *Abraham* poſſeſt with grief,
Did early in the morn ariſe,
And did provide them ſome relief,
Their hungry bodies to ſuffice,
Some water and ſome bread in ſtore,
Vntill the Lord did ſend them more.

But when the water all was ſpent,
She laid her ſonne under a tree:
And *Hagar* grieved from him went,
For ſhe would not his anguiſh ſee.
Her ſonnes diſtreſſe did make her cry,
For nature could not ſee him die.

VVhile she did thus poure out her cries,
The Lord did shew himself most milde,
For he did open *Hagars* eies,
And she found water for her childe;
And fil'd her bottle to the brink,
And gave her sonne thereof to drink.

But now, when *Jshmael* did flout
Abram's faith, and *Isaac*'s hope:
And *Hagar* did cast *Isaac* out,
The Serpent did provide a rope,
To strangle love; and hatred send,
To bring true love unto his end.

Hate would not wait for a command,
And malice would be nothing slack,
For she did take him by the hand,
And lay a tree upon his back:
And made him bring it to the place,
Where hatred would true love disgrace.

She nailed him fast, hand and foot,
Vnto the tree which he had born;
For to complain it was no boot,
Thus he was made an open skorn;
And gainst all nature, law, and grace,
She mock't her sonne ev'n to his face.

She thought he was the moſt accurſt,
And at his torments ſhe did wink:
When pangs of death did make him thirſt,
She gave him Vineger to drink:
VVhich done, he yeeled up his breath,
And dying, he did vanquiſh death.

Herode and *Pilate* did conſent,
They did agree upon one day,
Iſaac and *Iacob* to prevent,
But guiltleſſe *Iſaac* firſt to ſlay;
Then ſcatter *Iacob* by their might,
To take away his lawfull right.

VVhen *Iſhmael* had *Iſaac* ſlain,
He thought to lock him in the grave;
But *Iſaac* did come forth again,
And made proud *Iſhmael* deaths ſlave;
And bound him faſt in mortall bands,
Till he be ſlain by *Iſaac*'s hands.

VVhen *Herode* heard he roſe again,
Edom his maliee did renue,
And *Iſaac*'s males he would have ſlain,
For hopefull *James* this tyrant ſlue:
And faithfull *Peter* kept in bands,
To murder him by cruell hands.

VVhen he escaped *Edom's* rage,
And that Gods Angell set him free;
Then *Ishmael* came on the stage,
To act his cruell tragedie,
And faithfull *Peter* did deride,
For to cut off the Christian guide.

When faith and hope had lost their right,
The Serpent did, through malice move,
These tyrants both with all their might,
To murder, and to vanquish love,
That *Ishm'el* might for *Isaac* reigne,
And *Esau*, *Jacobs* blessing gain.

Then *John* they catcht within their claws,
On him their tortures they did prove:
Love pluck't him out the Lyons jaws,
For malice could not murder love:
Love had before his life laid down
For *Isaac's* promise, *Iacob's* crown.

VVhen *Isaac* shall come down again,
His childeren for to advance;
That they with him might live and reigne,
In Canaans inheritance:
Then *Ishmael* shall play his part,
That he may have his due desert.

For *Pilate* then ſhall work his will,
By his edicts and tyranny,
The Males in Galile to kill,
Or bring them into ſlavery;
That *Iſaac*, comming there, may ſee,
All boued again what he ſet free.

But then *Rebecca* ſhall complain
To *Herode* of this open wrong:
This is the land where thou doſt reigne,
VVhy doſt thou ſuffer him ſo long?
My Males be ſlain by *Pilate*'s hand,
Where thou doſt rule & bear command.

Herode ſhall give her good content,
And ſay, I will thy Males ſet free,
And *Pilate*'s malice will prevent,
If thou wilt vow and ſwear to me,
Never to injure me nor mine,
Then will I ſtand for thee and thine.

And thus *Rebecca*, to get free,
And be releaſt from *Iſhm'els* bands,
Shall enter into ſlaverie,
She and her Males in *Edom*'s hands;
That when as *Iſaac* comes in fight,
They all ſhall loſe their lawfull right.

For

For when as *Isaac* shall appeare,
Her love and constancy to try,
She will not then of *Isaac* heare
But flatly shall her man denye:
Then *Bashemath*, and *Edom* stout,
Shall thrust both her, and *Iacob* out.

When *Edom* hath by cruellty,
Got *Iacobs* birthright for to reigne;
He then shall think as subtlely,
His blessing likewise to obtayne:
But when this thing, shall come about
Isaac will feel, and smell him out.

For though he once deceived was,
And cast his first-born out the nest;
Yet God did bring it so to pas,
He blest him whom God would have blest
Which *Isaac* soone did understand,
To be the work of Gods own hand.

When *Edom* subtlely therefore,
Shall come unto his father first;
Isaac shall turn him out a dore
And curse him whom God will have curst:
The blessing shall on *Iacob* rest
He blessed him, he must be blest.

But when as *Edom* bould, and ſtout,
Hath by a ſtrong and cruell hand,
Thruſt *Iacob*, and *Rebecca* out,
For to poſſeſſe their native land,
Then ſhall the Iew come in again,
Which hath ſo long liv'd in diſdain.

For then the Lord he will awake,
And unto his remembrance call,
The covenante which he did make
With *Abraham*; and *Sarah* ſhall
Conceive and beare that promis'd ſeed,
Which on the Serpents head ſhall tread.

His judgments ſhall be juſt and pure,
And he ſhall reigne from Sea to Sea:
So long as Sun and Moon endure
In glory, ſtrength, and majeſty.
The Kings to him ſhall bring their ſtore
All Kings (I ſay) ſhall him adore.

Then *Sarahs* love ſhall not be vain,
Though ſhe did offer up that Lambe;
For ſhe ſhall then come in again,
Her conſtant love to *Abraham*,
In all her troubles then ſhall win
The love of God to bring her in.

If then *Rebecca* do the same,
VVhen like temptations provoke,
She shall again come out of blame,
And *Iacob* cast off *Esau's* yoak,
So he do not his promise break,
Which unto *Laban* he did make.

VVhen *Sarahs* time is come to bear,
That she delivered shall be;
Then cruell *Pharaoh* shall appear,
He shall arise out of the sea,
And come again upon the earth,
To kill this childe ev'n at his birth.

But God attending to her cry,
VVhen she is ready for to bear,
Shall with his power stand her by,
And free her from the *Dragon's* fear;
And take her sonne up to his throne,
For he must reigne and rule alone.

For her he shall prepare a way,
Into the wilderneſſe to flie;
Leſt that the *Dragon* should her slay,
And shew on her his tyranny:
There shall she learn to know his waies,
Thousand, two hundred, threescore daies.

There shall she learn to live in aw,
And from her God no more depart;
For there the Lord will write his law,
Within the tables of her heart:
All shall his holy name confesse,
Ev'n from the greater, to the lesse.

Then shall those witnesses appear,
Which were with *Jesus* in the mount,
To bring the world in servile fear,
And call them to their last account,
For murder, theft, adultery,
And all their other cruelty.

If any man will do them wrong,
Then fire out of their mouthes shall go:
They shall be powerfull and strong,
To work their adversaries wo:
And *Moses* Rod, which once did bud,
Shall turn the waters into bloud.

And sundry plagues bring on the earth,
If they their prophesie disdain;
Eliah he shall bring a dearth,
Vpon the world for want of rain:
And so their enemies shall kill,
Till they their prophesie fulfill,

But when their propheſie is done,
Then *Iſhmael* and *Edom* ſtout,
Their ſtrength ſhall both combine in one,
To caſt theſe holy Prophets out:
These witneſſes ſhall then be ſlain,
And then the world ſhall laugh again.

But as theſe witneſſes before,
Came down with God, to teſtifie
That Love which he had kept in ſtore,
His onely Sonne which came to die,
Gods wrath and juſtice to appeaſe,
And all mankinde from death releaſe.

So then they ſhall go up again,
When all this wickedneſſe is done:
And unto God they ſhall complain,
For they ſhall witneſſe with the Sonne:
And call for juſtice at Gods hand,
For breach of every command.

Then God in wrath and great diſdain,
When he doth hear their plaint and moan,
Will ſend his Sonne yet once again,
To overthrow the Serpents throne;
And *Jacob's* ſeed for to advance,
In *Canaans* inheritance.

Then all the ſoules of holy men,
Which do under the Altar lie;
Even all the Chikens with the Hen,
Which now to God for vengeance cry,
Shall then behold ſinnes overthrow,
When the ſeventh trumpet 'gins to blow.

The ſeventh ſeal ſhall be then undone,
Then earthly men ſhall all deſpair;
The ſeventh plague then ſhall light upon
The Prince that ruleth in the aire:
Then *Loves revenge* ſhall ſurely come,
For God will be no longer dome.

The Serpents throne he will divide,
And rend his kingdome into three:
And overthrow all tyrants pride,
All Ægypts bands and ſlaverie;
Sodoms foul ſin, and *Babels* jar,
And make an end of bloudy war.

He ſhall to *Edom* come in white,
As he him once to *Pilate* ſent;
And *Edom* ſhall condemne by right,
Tis then too late for to repent:
He will him not to *Pilate* ſend,
That *Pilate* ſhould his quarrell end.

For *Edom* must lay down his life,
For murder done by him before:
Then lying with his fathers wife,
To make his mother play the whore:
Such facts, Gods wrath they do procure,
And justice can them not endure.

From *Edom* he shall go in red,
As *Hagar* did him once attire:
And set a crown on *Ishm'els* head,
Of pricking thornes; then flaming fire,
Shall burn and lay all under foot,
And leave them neither branch nor root

Yet shall his bloud be justly shed,
The law will take away his life:
He did defile his fathers bed,
And made a harlot of his wife:
Injustly then when this was done,
Did crucifie Gods onely sonne.

Then *Hagars* spite and foul disdain,
Her gould shall then appear but drosse;
He shall reward her for her pain,
Whom she doth still mock on the crosse:
And cast out *Hagar* and her sonne.
For all the spite that they have done.

The Winepresse he shall tread in red,
And with a massie rod of steel,
Shall break in twain the Serpents head,
Because that he hath bruis'd his heel:
The cup is full up to the brink,
And bloud for bloud shall be his drink.

Proud Egypt shall be drown'd in bloud,
When Israel shall be set free;
They shall not know where Babel stood,
For they shall all in one agree:
And Sodoms sinne and foul desire,
Shall vanquish't be in flaming fire.

Then shall he plant his dwelling place,
Vpon the top of mountains high,
That nations may see his grace,
His glory, and his majesty:
And all may come with one accord,
Vnto the mountain of the Lord.

That they may learn to live in aw,
And be instructed of the Lord;
From *Sion* shall go forth his law,
And from *Jerusalem* his word:
For he shall judge in truth and right,
And men shall learn no more to fight.

Their ſwords and ſpears they then ſhall break,
And ſhall not uſe them any more,
But ſhall them ſithes and mattocks make,
To dreſſe the earth, and bring in ſtore;
That men may reap the earths encreaſe,
And live in perfect joy and peace.

The wolf ſhall with the lambe then dwell.
The leopard lye with the kid:
The calf feed with the lyon fell,
A little childe ſhall them forbid:
The bear and cow together eat,
Their young ones lying at their feet.

No Aſp, no Cocatrice annoy,
Vpon the mountain of the Lord,
There ſhall be nothing to deſtroy,
But all ſhall then obey his word:
By juſtice he ſhall rule and ſway,
And with his lips the wicked ſlay.

For when this trumpet 'gins to blow,
Chriſts kingdome then is at the door,
For he himſelf on earth ſhall ſhow,
To ſave the needy and the poor:
The widow and the fatherleſſe,
To ſuccour in their great diſtreſſe.

All propheſies be then fulfil'd,
All ſhadows ended, gone, and vain:
That Lamb which once on earth was kil'd,
Shall then come down on earth to reigne:
He bought his kingdome with his life,
And won it with an endleſſe ſtrife.

He dide, that man might ever live,
He ſtrove to bring in endleſſe peace,
Becauſe the earth again might give
Her fatneſſe, and her full encreaſe,
Her children all alike to nurſe,
When he had tane away the curſe.

The poor in heart he will ſuſtein,
The mourners ſhall be comforted:
The meek with him on earth ſhall reigne,
The hungry ſoul it ſhall be fed:
The mercifull ſhall mercy gain,
For mercy then they ſhall obtain.

The pure in heart ſhall God behold,
Peace-makers ſhall his children be;
Such as unjuſtly be control'd,
Shall in his kingdome be made free:
Such as men now do moſt diſdain,
Shall with him in his kingdome reigne.

The rich he will not once respect,
Such as rejoyce shall mourn and cry,
The haughty minde he will reject,
The glutton shall for hunger die:
He which no mercy had in store,
Shall mercilesse be judg'd therefore.

The unclean shall not see his face,
Peace-breakers, peace shall never finde:
Such as do persecute and chase,
Shall be rewarded in their kinde;
And such as do revile and hate,
Shall never come within his gate.

This King is righteous and true,
In all his combates he shall thrive,
And shall his enemy pursue,
Vntill he take the Beast alive,
And apprehend his learned Clark,
Which makes most men receive his mark

Also his image to adore,
And at his greatnesse to admire,
Them will he cast alive therefore,
Into a lake of burning fire:
A sword shall out his mouth proceed,
Which all the rest shall make to bleed.

They

They shall be justly judg'd to die,
Their sentence shall come from above,
Distrust, despaire, and cruelty,
The breach of faith, of hope, and love,
Shall them to endlesse torments bring,
Then men *Hallelu-jah* shall sing.

Then the old Serpent which did crave,
When he had slain the worlds pure light,
To have a stone laid on his grave,
That none should take him out by night:
And have him lock't and sealed in,
Before his Sabbath did begin,

Shall then be chained at the last,
And cast into a groundlesse pit;
The door upon him sealed fast,
That he shall not come out of it,
The world to cumber nor molest,
While Christ is taking of his rest.

Then shall there be no more complaints,
No anguish, sorrow, grief, nor pain;
God will give judgement to his Saints,
And they a thousand years shall reigne,
With him in perfect joy and peace,
Before the Serpent he release.

When

When thousand years be come about,
He shall be losed in his gail;
Then the old Serpent shall come out,
And in the world shall much prevail:
And *Gog* and *Magog* shall combine,
To execute his last designe.

And like the sand upon the shore,
In multitudes they shall come down,
To make the Saints appear no more;
But God will at their malice frown,
And burning fire from heav'n shall send,
To bring them all unto their end.

The Serpent which did them beget,
And drew them unto his desire,
Shall then be taken in the net,
And cast into the lake of fire,
To be tormented evermore,
With them that were cast in before.

There shall they ever scorch and senge,
In endlesse torments, never die:
And love shall have his full revenge,
On them for all their cruelty:
Then Loves reward shall come to his,
When they shall see him as he is.

For then the judgement ſhall appear,
And all ſhall riſe both great and ſmall;
Each one ſhall then his ſentence hear,
For they ſhall then be judged all.
And death and hell which did aſpire,
Shall go into the lake of fire.

Then ſhall come in mans perfect joy,
And ſorrows then ſhall have an end;
None ſhall be left for to annoy,
Jeruſalem ſhall then deſcend:
That bleſſed Bride from God ſhall come,
Trim'd and adorned for her grome.

He then ſhall end her dolefull cries,
Releaſe her from all grief and pain;
And wipe all tears off from her eyes,
And death ſhall then no longer reigne;
For then he will make all things new,
His words be faithfull, juſt, and true.

FINIS.

A Post-script to the Author.

THose that so quaintly, in such gaudy dresse,
Trim their vain lines, their vainer Loves to prove;
May come and view thy Poems *comelinesse;*
Here they shall see the mighty pow'r of Love:
Behold that brand, that everlasting stain,
Which Envie *mark't upon all* Adams *breed;*
Almighty Love *hath rinz'd it out again,*
With better bloud then could young Abel *bleed.*
Thou Broaker *car'st not for to set it forth,*
For Love *thy subject is, and Love's thy end:*
Thou bear'st the labour and the charges both,
For love unto thy Country, and thy Friend.
Thy usefull Lines may well be seen in Print,
Unlesse the Stati'oner, *or the* Devill *be in't.*

R. RAVEN.